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Prices.





Here's a Lewd Woman drest up trim and nice,
Wants her Counsellor for some Advice:
He's always ready her Desires to meet,
And who he is, you'll know by's cloven Feet.

Look e're you Leap:
 OR, A
HISTORY
 OF THE
 Lives *and* Intrigues
 OF
Lewd Women:
 WITH THE
ARRAIGNMENT
 OF
 Their several VICES.

To which is added,
 The Character of a Good Woman.

*Lewd Women are true Copies of the first,
 In whom the Race of all Mankind was curst;
 Their Sex by Beauty was to Heav'n ally'd;
 But their new Lord, the Devil taught 'em Pride:
 He was an Angel till he durst rebel;
 And Women are the Stars that with him fell.*
 Otw.

The Tenth Edition.

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 Three Crowns and Looking-Glass, in St Paul's
 Church-Yard.

*Entred in the Hall-Book
of the Company of Sta-
tioners, according to Act
of Parliament.*



To the READER.

Of whatsoever Sex or Denomination.

I Know 'tis in vain to meddle with a Hornet's Nest, and not have a whole Swarm of 'em buzzing about ones Ears. And therefore I expect the Posse Comitatus of the Lewd Mob to be quickly rais'd against me. But they are beneath my Notice. No, I rather fear to be attack'd on another Hand: For methinks I hear one saying, how! A History of the Lives and Intrigues of lewd Women in Duodecimo. Why three Folio's, of the bigness of Fox's Book of Martyrs, will never hold 'em half: Then how can you comprise 'em in so small a Compass? I answer, 1. I am of the Objector's Opinion; or at least should have been so, if I had said of ALL Lewd Women; for then if the Objector had doubled his three Folio's, it would not have half done it. But 2. The more difficult the Task, the greater the Praise:

'Twas Homer's Skill his *Ilads* to indite;
Another's in a Nutshell them to write.

And 3. Tho' there be'n't the Lives and Intrigues of all Lewd Women, yet there's enough to make any Man Look e're he Leaps, and be very cautious how he chooses, when there is such difficulty in the Choice.

To the READER, &c.

But here I think it not amiss to advertise my Reader, that tho' all good Wives are shut out of this History, (for they to be sure are no lewd Women) yet there are several good Women that are no good Wives, and therefore do justly deserve a Place herein. And let none be affronted at this, for I affirm on the other Hand, That there are some good Wives that are no good Women; especially if Goodness be taken in the strictest Sense, of Grace and Godliness: For some Women there are that wou'd neither be false to their Husband's Bed, nor purloin their Estate (which are two rare Qualities, I must tell you as the World goes now) and yet have such a Tang of the Vessel from whence they proceeded, and have Dispositions so like the Rib they were originally made of, that is, are of such crooked Behaviours, and such peevish and petulant Humours and Dispositions, that they are always finding fault, and can never be pleas'd, tho' in truth they can give no Reason at all for it. And if such as these may be called Good Wives, it is only in this Sense, That they are good for nothing, but to perplex their Husbands, and to disturb the Families in which they live; but we shall meet with several of these in the Thread of our Discourse, and therefore shall not disturb the Reader with 'em here.

Vale.

(1)

Look e're you Leap :

O R, A

HISTORY

O F T H E

L I V E S and I N T R I G U E S

O F

Lewd Women, &c.

C H A P. I.

Of Women in general, shewing the Cause of their Original Defection; and the wretched Estate in which all Mankind has been plunged by their Means: Exemplified in the History of Adam and Eve.

Physicians tells us, That when a Disease is once known, it is half cured; for then they know what Medicaments to apply to the Patient:

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And I heartily wish it would hold good in the Case before us ; but alas ! the Distemper here is Chronical, and so deeply rooted in the very Natures of the Persons affected, that it has baffled all the Attempts that have been made to cure it ; for in this Case the Proverb is eminently made good, *That what is bred in the Bone, will never out of the Flesh.*

Not that I would here reflect upon Woman, as she came out of the Hands of her Creator ; God forbid ! Unerring Wisdom and Goodness then produced her perfectly good and holy, and of a more refined Clay than *Adam's* ; for *Adam* was made out of the Dust of the Earth, and she out of a Part of him : For Beauty, like unto an Angel ; and as she was the last, so she was the completing of the whole Creation. But as the best Things, when they are once corrupted, become the worst ; so it fared with Woman ! for she thro' the Instigation of the Devil, being prevail'd upon to break the Laws of her Sovereign Creator, became most like the Devil that deluded her, endeavouring first to make her Husband, and in him all his Posterity,

ty, as wretched and as miserable as she had made herself. For as the Devil himself delights in nothing but in opposing his Creator, spoiling his VVorks, and bringing Man to the same Misery in which he had for ever plunged himself; just so does Woman: She gave *Adam* the forbidden Fruit, as an Act of her Love and Kindness, though 'twas indeed to involve him in the same Guilt and Misery with herself. And so it is with almost all the Daughters of *Eve* to this Day.

*For those, that have most try'd 'em, always find,
They do most Mischief, when they seem most Kind.*

This Defection of Women, from their original Purity, is so far from laying any Blame on their most wise and good Creator, that it justifies his leaving them to those wicked Inclinations that they have ever since espoused: And can be no other but a Judgment upon 'em, for their forsaking their primitive Integrity, and going over to the grand Enemy of God and Man. Hence all their Faculties are so vitiated, that it makes them a Kind of another Species, from what they were at first created.

But

But not to insist here upon that, the Sacred VVritings assure us, that it was not *Adam* that was deceived, or beguiled by the Devil: But *Eve*, being deceived, was first in the Transgression; by reason of which, Subjection was imposed upon her, as a Part of her Punishment; and a Desire to her Husband, who was to have Dominion over her.

But if we come to examine her Chariage afterwards, we shall find that she is still setting herself up in Opposition to her Creator, and is indeed the very Reverse of what she was created; as we shall find by an Induction of a few Particulars.

1. She was created to be a Meet-help to Man; and she is a Helper indeed, for as the ingenious *Quarles* has it:

— *For in Conclusion,*
She help'd poor Adam to his own Confusion.

2. She was design'd to Man as a Blessing, but she has proved a Curse to him, and all his Posterity; betraying him into the Hands of the Devil and making him

him (by her Insinuations) liable to everlasting Wrath and Vengeance.

3. She was created to be in Subjection to her Husband, but instead of that, nothing will please her, but to Lord and Master over him; and many Men are so foolish to give Way to the Usurpation: For as *Adam* to gratify his VVife, parted with his Innocence, rebelled against his Maker, and made himself miserable; so it is now with many Men, who to please their VVives, will part with all they have, and are willing to transfer that Sovereignty, that Heaven has given them to their VVives; who thereby make themselves the most abject of Slaves; and not only lose their Reputation, but that Peace and Quiet which they thought to have preserv'd by it: For having gotten that Rule which was never designed them, they use it in that Arbitrary Manner, that they make all they have to do withal, soon find the dire Effects of their insupportable Tyranny: And it is just it should be so; for the Man having sought Peace and Quietness, and Satisfaction, by giving up all to his VVife (which was going the
wrong

Look'e're you Leap : Or,

wrong VVay to work, finds himself farther from his Expectations than ever.

Let's apply this a little more particularly to *Adam* and *Eve* ; for as it was in the Root, so it is in the Branches.

Adam was first formed, then *Eve*, whence sacred VVrit drew this necessary Inference, *That the Man was not made for the Woman, but the Woman for the Man* : So then, by the very Order of Nature, the Pre-eminence was in the Man ; it was *Adam* and *Eve*, and not *Eve* and *Adam* : And while it was thus, they were happy : But *Eve*, not contented with her Husband's Company, must needs be wandering or rather gadding abroad (a Trick that all her Daughters have got to this Day) and by that means lost that Protection she might otherwise have expected, while she was with her Husband, and in the Way of her Duty. Well let it be as it will, a rambling she must go : And why not, will her Daughters say now ? Sure she was as well able to go as *Adam* ; she wasn't a Baby ; besides she was as Innocent as he ; and no Body was there to hurt her ; what should she be afraid of ? Let *Adam* take care of himself, and mind
the

the dressing of the Garden ; she had a Mind to look about her, and survey all the Beauties of *Paradise*, and see the Homage that the Creatures paid her as she was traversing those delicious VValks. Thus will her Daughters now plead for her ; (an evident Token they are Chips of the old Block, and would lose *Paradise* again, if it were in their Power.) But see the fatal Issue of this rambling ! She goes directly to the forbidden Tree ; she might have been safe in any other Place in all the Garden besides that ; for had she not been there (upon the very Spot as one may see) the Serpent (or the Devil in the Serpent) could not have had so fair an Occasion to tempt her : Nor half so well have introduc'd his Discourse. But being by the Tree, she gave the Devil a fair Occasion to offer her of the Fruit. And then, tho' the Devil introduced his Discourse with a horrid Lie -- *Yea, hath God said ye shall not eat of every Tree of the Garden !* This was so barefac'd an Untruth, that Eve could not herself but contradict it, replying, *We may eat of the Fruits of the Trees of the Garden : But of the Fruit of the Tree which is in the midst*
of

of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And here by the Way we may take Notice, that tho' it was before Eve was made, that God gave the Prohibition of the *Tree of Knowledge to Adam*; yet *Adam* like a good careful Husband, had made her acquainted with the Command of God in that Particular; and which therefore she could readily oppose the Serpent with : So that she did not Sin out of Ignorance ; for *Adam* had made her acquainted with her Duty.

But to proceed. The Serpent finding the Woman knew her Duty, and that she had already refused the Falacy that he was putting upon her ; he began to play another Game, and to tell her that God had imposed upon her ; and that he had forbid her to eat of that Tree, not because she should die when she had so done, but because she should not be as wise as himself : *Ye shall not surely die*, said he, *but ye shall be as Gods, &c.* Nay, he had the Impudence to call God himself to be his Voucher : *God doth know*, said he, *that in the Day ye eat thereof, then your Eyes shall be opened, and ye shall be as Gods,*
knowing

knowing Good and Evil. And what does Eve oppose to this; why, instead of confuting the Devil as she might easily have done, for she was no Fool; God, that had made her, had endued her with Knowledge, which was a Part of that Image of his, in which she was created; for she had already catch'd him in a Lye, for he was a Lyar from the Beginning, and she might easily have argued, there was no Credit to be given to a Lyar; but instead of this) she looks upon the Tree, and had no sooner done so, but she inwardly complies with the Temptation; she was already in a longing Condition, and therefore furnishes herself with Arguments to justify her tasting it: She saw the Tree was good for Food, and therefore why should it not be eaten: For as Quarles ingeniously terms it,

Why was it made, if not to be enjoy'd!

Neglect of Favours makes a Favour void.

Besides, it was not only good for Food, but also pleasant to the Eye; and her Eye must be pleased as well as her Palate. But there was another Motive too, and that was, *It was a Tree to be desir'd to make one Wise: And, if God, that made her,*
had

had not already given her that Wisdom which he saw proper for her; but she must go about to mend what he had made. It is no Wonder that Women now a-days are so ambitious of being thought wise! I see 'tis an hereditary Disease, *a Fit of the Mother*, and they can't help it.

But now if *Eve* had improv'd the Wisdom that God had given her, which was that which was really for her Good, she would have argu'd at another Rate; and have check'd the first budding out of her inordinate Desires, in some such Manner as this: " I have already taken this Serpent in one Lye, and therefore why should I believe him in any thing he says? He that has the Impudence to give the Lye to the positive Commands of the God of Truth, deserve no Credit nor Regard: What tho' the Fruit looks pleasant to the Eye, it may be bitter to the Taste: Besides here are innumerable Trees, bearing all Manner of delicious Fruits, equally pleasant to the Eye, and much sweeter to the Taste, and those we are allow'd the Use of: And seeing God has been so bountiful to us, in allowing us the Liberty

" of

“ of all the rest, why should I think that
“ he denied us this, but because he knew
“ there was some noxious Quality lay hid
“ in it, which would do us Hurt : I will
“ therefore content myself with what
“ God hath given me ; and be willing to
“ be without what he isn't willing I
“ should have. I will therefore consult
“ no longer with this subtle Serpent, but
“ return to my Husband, and know his
“ Judgment in the Matter.

This had been to argue like a wise and
a good VVoman, and like one that had
kept the Station wherein her great and
wise Creator had placed her.

But alas ! She acted quite otherways ;
and having an Ambition to be wise above
what she ought above her Husband,
nay, above God himself, who had plac'd
her in such a subordinate Station, she
became a Fool : She was (as she is forc'd
to confess afterwards) beguiled by the
Serpent, *and she did eat.* To satisfy her
lustful Eye, and liquorish Palate, she ruin-
ed both herself and her Posterity, and
we are forced to eat of the four Crabs in
the Wilderness, because she feasted on
the forbidden Fruit in Paradise.

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But let us trace her a little further : No doubt but as soon as she took and eat of that Fruit, her Eyes were open'd, her Conscience smote her, she knew the Devil had deceived her, and that she had made herself liable to the Wrath of an offended God : And yet all this did not deter her from taking another Apple, and carrying it to her Husband, whom she was willing to involve in the same Guilt and Ruin with herself, that so he might perish with her.

And therefore being now transformed into a Kind of a Devil incarnate, she thus began to play the Devil with her Husband first of all.

My dearest *Adam*, the dearest Part of my self, the Comfort of my Life, and the sole Joy of Paradise, without whose happy Company I know not how to live, I have here brought you the most delicious Fruit that ever yet your Eyes beheld, or that yet you have tasted. What Fruit is this my dearest *Eve*, my lovely Fair, said he ? It looks as if it were an Apple plucked from the forbidden Tree. And such it is, my Dear, said she. How ! my dear *Eve*, said he, what have

have you done: Nay, rather, what have you not done in doing this? You've broken the Command of our Creator, and have thereby incurred the dreadful Penalty of Death: Ah! you are lost beyond Recovery: Ah! why would you do such a Thing as this? How can you now endure your Maker's Presence? O do not entertain such Thoughts as these, replied the fair She-Devil: There is no Danger near: Come, taste the Apple; you'll say 'tis a most delicious one: I dare not taste it, he replied again; it is forbidden by my great Creator; forbidden on the Penalty of Death: What wou'd I give hadst not thou tasted neither. Methinks thy Countenance is strangely altered: I see the Symptoms of grim Death upon thee. To whom *Eve* replied, 'Tis only your own Fancy: I've eaten, and am still in perfect Health; nay, I see more clearly than I did before. Come prithee eat, dear *Adam*. To whom *Adam* said thus; I dare not eat, my Fair one; for our Creator is a God of Truth, and has sufficient Power to make his Threatnings good. *Eve*, seeing *Adam* so inflexible, puts Finger in her Eye, and

14. *Look e'er you Leap: Or,*

falls a crying : But they were all false and dissembling Tears: She wept not, because she had offended Heaven, and broke its just and equitable Laws; but because yet she had not prevailed with *Adam*, to be a Partner with her in her Guilt : Which made her urge him further, thus : I see you've now no Love at all for me : I brought this Fruit for you, because 'twas good and pleasant, and would make one wife ; and now you slight my Love, and won't accept my Present : Had you brought any thing to me, I'd certainly have took it from you, let the Event of it be what it would. But you, I see, han't the same Love for me, as I have for you. *Adam*, o'ercome by those last Words of her, received the Apple from her, saying, Well you shall see I will not be o'ercome in loving you.

*I'll eat the Apple, tho' I lose my Life,
And sacrifice my Soul to please my Wife.*

Now tho' we cannot possibly know what Discourse passed between *Eve* and *Adam* upon this Occasion, yet we may rationally believe it was something like this : For we are not by any Means to be

believe that *Adam* and *Eve* stood on each Side of the Tree, as they are usually pictured ; it being certain that *Adam* was not with her, when she entered into that Dialogue with the Serpent, by which she was overcome. And it is plain from the first Epistle of *St. Paul* to *Timothy*, that *Adam* was not deceived, but *Eve*, being deceived, was first in the Transgression. I conclude therefore that *Adam* knew what he did, but he did it to please his Wife, who, by her dissembling Tears, drew him in to be a Partner in her Guilt ; for otherwise he must have been deceived as well as she : Besides, when Sentence came to be given against him by the Almighty, the Reason that is tendered for it is, *Because thou hast hearkened to the Voice of thy Wife* ; and that not only because Eating the Forbidden Fruit was an actual Rebellion against God, but because in the doing of it, he hearkened to the Voice of his Wife, and did it at her Desire, which was contrary to the Order of Nature.

Thus have I gone thro' this History of the Fall of our first Parents ; which appears to be first a Plot of the Devil

vil against the Woman, and secondly a Plot of the Woman against her Husband, to draw him into the same Guilt and Misery with herself: So that what, at the first Sight, look'd like *Kindness* in her, was the greatest Piece of *Treachery* and *Unkindness* that ever was acted in the World: And if *Eve*, that was created perfect, without the least Blemish, or Inclination to Evil, was so easily seduced by the Devil, and drawn away from the primitive Integrity, and made a Kind of Devil to her Husband to draw him into the same Sin and Misery that she had plunged herself into, thro' her own Disobedience; what may we think of all her Daughters that are descended from her? Is it any Wonder that Wine should have a Tang of the Vessel in which it has been enclosed? Or who can bring a clean Thing out of an unclean? If the Fountain be corrupted, can the Streams be pure? Why then should we expect that any of the Daughters of *Eve* should be better than their Grandmother? I am sure there is a great deal of Reason to think 'em much worse: For the Streams always grow more Muddy, the farther they

they are from the Fountain. And History will abundantly inform us, that as the World grew in Years, so Women grew in Wickedness, each Age being worse than the preceding. But perhaps you will say, Did not Men grow in Wickedness as well as Women? Yes, I grant they did; but it was Women led them first astray; for the Son of Sirach will tell you (*Eccles. 19. 2.*) That Women lead wise Men out of the Way, and put Men of Understanding to Reproof: And therefore positively affirms, That all Wickedness is but little to the Wickedness of a Woman. Well therefore might the Poet say:

*Look not on ill Woman! for she's worse,
Than all Ingredients cramm'd into a Curse:
Were she but peevish, proud, an arrant Whore,
Perjur'd and painted, if, she were no more.
I cou'd forgive her, and connive at this,
Alledging still, she but a Woman is;
But she is worse, and may in Time forestall
The Devil, and be the Damning of us all.*

C H A P. II.

The Character of Women as well out of the Sacred Writings, as of other Authentick, and approved Historians.

HAVING shewed the deplorable and for ever to be lamented, Defection of Women from their pristine Purity and Integrity, in the fore-going Chapter, and that they cannot be much better since, lest any should think what I have said should be but one Doctor's Opinion, I shall in this Chapter shew you what has been the Opinion of the wisest Men of all Ages concerning them, beginning with the Sacred Writings, which are unexceptionable.

I shall begin with *Solomon*. And if we consider, besides the mighty Fame he had for Wisdom, (for the inspir'd Author of the Book of *Kings* tells us, 1 *Kings* iv. 29. That God gave *Solomon* Wisdom and Understanding exceeding much, for *Solomon's* Wisdom excelled the Wisdom of all the Children of the East-Country, and all the Wisdom of

of Egypt: for he was wiser than all Men -- and his Fame was in all Nations round about -- For he spake three thousand Proverbs, and his Songs were a thousand and five; and the great Experience he had of Women, for he had three hundred Wives, and seven hundred Concubines. Surely he cannot but be allow'd a very competent Judge in this Matter. Let us hear then what Counsel he gives to his Son, Prov. ii. 1. My Son, if thou wilt receive my Words, and hide my Commandments with thee -- Discretion shall preserve thee, Understanding shall keep thee -- To deliver thee from the strange Women, even from the Stranger which flattereth with her Words; which forsaketh the Guide of her Youth, and forgetteth the Covenant of her God. For her House inclineth to Death, and her Paths unto the Dead: None that go unto her return again, neither take they hold of the Paths of Life: For the Lips of a strange Woman drop as the Honey comb, and her Mouth is smoother than Oil; but her end is bitter as Wormwood, and sharp as a two edged Sword. Her Feet go down to Death, her Steps take hold of Hell: Lest thou should ponder the Path of Life, her Ways are moveable, that thou canst not know them. Remove thy Way far from her, and

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come

come not near the Door of her House; lest thou give thine Honour unto others, and thy Tears unto the Cruel. Lest Strangers be filled with thy Wealth, and thy Labours be in the House of a Stranger, and thou mourn at the last, when thy Flesh and thy Body are consumed; and say, how have I hated Instruction, and my Heart despised Reproof? And why, my Son, wilt thou be ravished with a strange Woman, and embrace the Bosom of a Stranger? Prov. vi. 25. Lust not after her Beauty in thy Heart, neither let her take thee with her Eye-lid. For by means of a whorish Woman, a Man is brought to a piece of Bread, and the Adulteress will hunt for the precious Life. Can a Man take Fire in his Bosom, and his Cloaths not be burnt? Can one go upon hot Coals, and his Feet not be burnt? So is he that goeth to his Neighbour's Wife, whosoever toucheth her shall not be innocent -- Whoso committeth Adultery with a Woman, lacketh Understanding; he that doth it destroyeth his own Soul: A wound and dishonour shall he get, and his Reproach shall not be whip'd away. Here Solomon gives his Son, and in him all the Sons of Adam. fair warning to beware of Lewd Women, by setting before him the extream Danger he shall

shall run, and the certain Ruin that will be the Consequence of following them, or having any Thing to do with them. In the seventh Chapter of the *Proverbs* he gives an Account of their alluring young Men to their lustful Embrace, and there also gives a Character of her, telling what a one she is: In *Prov. vii. 6, 8, 9, 10, &c.* *At the Window of my House I looked through the Casement, and beheld among the simple ones, - a young Man void of Understanding; passing thro' the Streets near her Corner, and he went the way to her House: (It seems he was acquainted with her Haunts, and so he knew where to find her, and at what Hours she used to walk abroad; which was the Reason of his going in the Twilight in the Evening, in the black and dark Night, for she was a common Night-walker; as we have many of them in this our Age, notwithstanding all the Endeavours of the worthy Societies for Reformation.) And behold there met him a Woman with the attire of an Harlot, and subtil of Heart: (Just such as they are now, as subtil as the Devil, but not half so honest.) She is loud and stubborn, her Feet*

abide not in her House: Now she is without, now in the Streets, and lieth in wait at every Corner. (It seems she looks out sharp for Customers, and was a Scold as well as a Whore; for she was loud and clamorous and a great Gossip, for her Feet abide not in her House; that is to say, she would never stay at home.) So she caught him, and kissed him, and, with an impudent Face said unto him, I have Peacc-offerings with me: This Day have I paid my Vows, &c. Well might Solomon call her impudent, that could boast of her Religion, as an Argument for her Wickedness. But you will say, what was all this for? Why, to entice the foolish Man to her lustful Embraces: Come, says she, let us take our fill of Love until the Morning; let us solace ourselves with Loves: With her much fair Speech she (tempted and overcame him, and so) caus'd him to yield; with the flattering of her Lips she forced him: And the Effect of this forcing him was, that he went after her straitway, as an Ox goeth to the Slaughter, or as a Fool to the Correction of the Stocks: And from the Ruin of this simple (but wicked) young Man, Solomon Cautions all else to beware, saying,
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Hearken unto me now therefore, O ye Children, and attend to the Words of my Mouth: Let not thy Heart incline to her Ways, go not astray in her Paths; for she hath cast down many wounded; yea many strong Men have been slain by her: Her House is the way to Hell; going down to the Chambers of Death. Here is such a Description of a lewd Woman, drawn by a Divine Pencil, that unless a Man be given up to Ruin and Destruction, will deter any thinking Man from her impure Embraces, and so much the rather, as coming from a Man that had so large and so sad Experience of them.

But methinks I hear some (that value themselves upon their Honesty) say, 'Tis true, here is a very dismal Account of Women; but then you must take this along with you, 'tis only of LEWD WOMEN.

To this I answer, that I readily agree to what the Objector says; but then I would ask, what they intend or mean by lewd Women? If they tell me, they mean those that are Whores; I will readily grant, that Whores are lewd Women; but are there none but Whores that are lewd? It were well for thousands of Men, if there were not: There are lewd Wo-

men that are no Whores, and yet are ten Times worse ; because their Lewdness is more difficult to be known, and harder to be avoided : They carefully conceal their Lewdness till they have decoy'd a Man into the matrimonial Noose, and then they have him safe enough till Death unties the Knot. The same inspir'd Writer therefore tells us, *Prov. xxi. 9. It is better to dwell in a Corner of the House Top, than with a brawling Woman in a wide House.* Nay, says he, in the 19th Verse of the same Chapter, *It is better to dwell in a Wilderness, than with a contentious and angry Woman,* and further, to shew the constant Plague of such a Woman, he tells us, *A continual dropping in a very rainy Day, and a contentious Woman, are alike,* *Prov. xxvii. 15.* and yet she might be no whorish Woman for all this. It was Solomon's Wives that drew away his Heart from God, to commit Idolatry, and to serve dumb Idols : For though Solomon was the wisest of Men, yet *his Outlandish Wives caused him to err,* *Neh. xiii. 26.* And were not these lewd Women, think you, that could thus draw off their Husbands from the Service of the true God,

God to worship Idols? And therefore, to conclude with *Solomon*, after he had seen the lewdness of Women, and repented his having been drawn to Folly by them, he comes, in the 7th Chapter of *Ecclesiastes*, to give you his Judgment upon the whole Matter, concerning them, Verse 26.

I find more bitter than Death, the Woman, whose Heart is Snares and Nets, and her Hands as Bands; who so pleaseth God, shall escape her, but the Sinners shall be taken by her. Behold, this have I found (saith the Preacher) counting one by one, to find out the Account, which yet my Soul seeketh, but I find not: One Man among a Thousand have I found; but a Woman among all those have I not found. And this, I think, is a very fair Account of the Lewdness of Women.

And, pray, what can we think of honest *Job's* Wife; I don't at all believe she was a Whore, but certainly she was a very lewd Woman, or else she would never have counselled *Job*, in the midst of his Affliction, to curse God and die. But you may be sure it was for nothing, that when all that *Job* had was put into the Devil's Hand, that *Job* might be afflicted thereby, yet he should spare his Wife:

The truth is, the Devil did take away all that he thought any Comfort to him, and whole Loss would be an Affliction; but as for *Job's* Wife (the Devil was so well acquainted with Woman, ever since he was so great with our Grandmother *Eve* in *Paradise*, that) he thought she might be a greater Plague to *Job* while living, than all his other Afflictions.

And indeed so she proved, for first she advised him to curse God, which holy *Job* not only refused to do, but gave her a severe Rebuke, for giving him such wicked Counsel; but this was not all, for during his whole Afflictions, she carried it very unnaturally towards him, as *Job* complains, Chap. 19. 16. *My Breath is strange to my Wife, tho' I entreated for the Children's sake of my own Body:* Which is, as if he had said, I could not get my own Wife to come near me, tho' I us'd all the Persuasions imaginable, and conjured her by the Remembrance of those lost Pledges of our conjugal Embraces. But 'tis no wonder that he could not find a virtuous Woman in one Wife, when *Solomon* professes he could not find one in a Thousand, as has been noted before.

Again,

Again, look but over the History of the Kings of *Israel* and *Judah*, and you will find that almost all the Wickedness which they committed, was from the Instigation of their Wives. We read much of the Wickedness of *Ahab*, but it was *Jezebel* that put him on. Let me give you one Instance: *Naboth* the *Jezreelite*, had a Vineyard which was in *Jezreel*, hard by the Palace of *Ahab*, and it standing convenient for him, King *Ahab* had a mind to buy it of him, and was so fair as to offer him either a better Vineyard, in lieu of it, or else to give him the worth of it in Money: But *Naboth* wou'd not sell the Inheritance of his Father's, and therefore was resolved not to part with it. *Ahab* was much indisposed upon this Denial, and grew sick or sullen upon it, for he would eat no Meat. *Jezebel* enquiring the Reason, he tells her: O, said she, let me alone for that, I'll get it for you. I'll warrant ye: What now does this Jade do (for she had all her Paces, having a great deal of Policy, tho' no Piety) but writes a Letter to the Elders and Nobles to proclaim a Fast, ushering in her Wickedness with an Action of Religion

gion (to put an Affront upon Heaven, as well as a cheat upon Men) and then accuses *Naboth* of Blasphemy (having before-hand gotten some Knights of the Post to swear it) and so Innocent *Naboth* was condemned to die for his pretended Blasphemy, and his Vineyard was forfeited to King *Ahab*. And thus this wicked Woman brought the Guilt of innocent Blood upon her Husband and the whole Kingdom: And the King suffered (as our Grandfather *Adam* did before him) for hearkening to the Voice of his Wife.

What was *Sampson's* Wife but a lewd VWoman; for who else would so barbarously have betray'd her Husband, as she did, to her Country-men? The Story is this: *Sampson*, at his VWedding-feast, put forth a Riddle to his VVife's Countrymen with this Condition, that if they found it out, in or during the seven Days of the Feast, then he was to give to thirty of them thirty Shirts or Sheets, and thirty Changes of Garments: Or, if they could not find it out, they were to give him so many: But they having puzzled their Brains some Days to no purpose, at last

set

set his Wife (their Country-woman) to get it out of him, and then to tell them ; but *Sampson*, knowing very well what his Wife was (that is, a Woman) would not let her know it, whereupon she put Finger in Eye, and falls a pulling and crying, and told him, he didn't care for her, but hated her, or else he would have told her the Riddle : (Just like the rest of the Sex at this Day, who, if they can't have what they will of their Husbands, straight fall a weeping and cry, their Husbands don't love 'em ; when the truth is, 'tis they that don't love their Husbands, for if they did, they wouldn't desire more than their Husbands are willing to give 'em ; they must be humour'd, tho' to their Husbands Ruin) *Sampson*, like a prudent Man, told his Wife it was unreasonable in her to ask it, for he had not so much as told it to his own Father or Mother ; and therefore desired her to be satisfy'd : But all he could say was to no Purpose, she longed to know, and know she must ; or else *Sampson* shall lead but a weary Life ; so that at last, being quite tired out by her impertinent Importunity, he told her, *because* (saith the Text)

she

she lay sore upon him; that is, she would never let him rest : Well, what does she do now she does know ? Why this Devil of a Wife goes presently, and betrays her Husband's Secrets to his Adversaries ; and thereby brings him indebted to 'em thirty Shirts and thirty Changes of Garments, which they must otherwise have given him : Was not this a fine Helpmeet, think ye, to go and betray her own Husband to his Enemies ? But what else could be expected from a Daughter of *Eve* ? But I hope she may be allowed to be a lewd Woman.

Instances of such sort of Women are without Number, but I study Brevity. And therefore shall now proceed to give you the Opinion of others concerning them : And then you will see what I have said is not one Doctor's Opinion alone, but the constant Opinion of all Ages.

Among all the Antients, there is none more worthy of Regard, than *Jesus* the Son of *Sirach*, who was not only a very wise Man, but so reputed by all Men in his time, as well as in the following Ages : Let us see then his Opinion of Women, which

which you may find in the Book of *Ecclesiasticus*, in Chap. 25. 13. &c. 'Give me,
' says he, any Plague, but the Plague of the
' Heart, and any wickedness, but the wicked-
' ness of VWoman. - I had rather dwell
' with a Lion and a Dragon, than to keep
' House with a wicked VWoman. The
' wickedness of a Woman changeth her
' Face, and darkneth her Countenance
' like Sackcloth. All wickedness is but
' little to the wickedness of a VWoman;
' let the Portion of a Sinner fall upon her.
' As the climbing of a sandy way is to the
' Feet of the aged, so is a VVife full of
' Words to a quiet Man. A Woman abat-
' eth the Courage, maketh an heavy Coun-
' tenance, and a wounded Heart: A Wo-
' man that will not comfort her Husband
' in Distress, maketh weak Hands and fee-
' ble Knees: Of Woman came the begin-
' ning of Sin, and thro' her we all die.
' Give the Water no Passage, nor a wicked
' Woman liberty to gad abroad. If she go
' not as thou wouldst have her, cut her off
' from thy Flesh, and give her a Bill of
' Divorce, and let her go. - Thus far the
Son of *Syrach* whom we all must grant, by
what I have cited out of him, to be a Man
of great Understanding. So-

Socrates, was one of the most famous Philosophers of his Age, and he tells us,
 “ *Women* are by Nature more pitiful
 “ than Men; but, being moved to Anger, they become more envious than
 “ a Serpent, more malicious than a Tyrant, and more deceirful than the Devil: He that can abide a cursed *Wife*,
 “ needs not care what Company he lives
 “ in. A Woman, once made equal with
 “ Man becomes his Superior. There
 “ is no Creature that more desireth Honour, and keepeth it worse than a
 “ *Woman*. Another of the Antients tells us, That “ Beauty in the Faces of
 “ *Women*, and Folly in their Heads, be
 “ two *Worms* that fret Men Lives and
 “ waste their Goods: And that *Women*
 “ for a little Goodness, look for
 “ great Praise; but, for much Evil, no
 “ Chastisement.

Euripides tells us, “ That *Woman* is
 “ a fierce Beast, and a perillous Enemy
 “ to the Common-wealth; for she is of
 “ much Power to do great harm. And
 “ that as the Eagle, when she soars nearest the Sun, hovers for a Prey; and
 “ the Salamander is most warm, when
 “ he

“ he lives from the Fire, so a VVoman is
“ most Heart hollow, when she is most
“ Lip-holy. And tho’ VVomen seem
“ chaste, yet they secretly delight in
“ change; and tho’ their Continence be
“ coy to all, yet their Consciences can
“ dispense with giving their Honour up
“ to the Embraces of some: For VVo-
“ men only in Mischief are wiser than
“ Men, it being the Property of a VVo-
“ man, to covet that most which is de-
“ nied her.

Plato (who was so famous for his Se-
raphick VVritings, that he is often call’d
the *Divine Plato*) tells us, “ That, like as
“ to a shrew’d Horse belongeth a sharp
“ Bridle, so ought a cursed VVife to be
“ sharply handled. And, the Closets of
“ VVomens Thoughts are ever open,
“ and the depth of their Hearts hath a
“ Sting that reacheth to their Tongue’s-
“ end. And again, VVomens Faces are
“ Lures; their Beauty Baits, their
“ Looks Nets, and their VVords inticing
“ Charms.

Sophocles, a famous Tragedian, being
asked why, when he brought in the
Persons of VVomen, he made’em always
good

good ; whereas *Euripides*, (another famous VVriter of Plays) always made 'em bad ? Answered, “ Because I represent
 “ VVomen as they should be ; but *Euripides* represents 'em such as they are.”
 Another says, “ There is no VVoman but
 “ may be won to a Man's VVill ; if
 “ beautiful, with Praises ; if coy, with
 “ Prayers ; if proud, with Gifts ; if
 “ covetous, with Promises.

I began with *Socrates*, and with him will I make an End : For he affirms,
 “ That a VVoman's Mind is uncertain,
 “ and hath as many new Devices, as a
 “ Tree hath Leaves ; for she is always
 “ desirous of Changes, and seldom loves
 “ him heartily, with whom she has been
 “ long conversant. *And therefore he adds,*
 “ Trust not a VVoman when she weep-
 “ eth, for it is her Nature to weep,
 “ when she wanteth her VVill.

And now Reader put all these excellent Qualities together, and tell me whether it does not make a very pretty Picture. And whether having survey'd her in a true Light, any can be in love with her, that is not given over to Dementation, or that seeks not his own Ruin ;

Let

*Let a Man fall into what Woes he will,
'Tis Woman that compleats his Ruin still.
With Wolves, Bears, Lyons, who would chuse
[to dwell?*

*And yet a Woman is more fierce and fell;
And tho' she look with such a charming Feature
There is not in the World so vile a Creature.*

C H A P. III.

*Woman considered in her three-fold Capacity,
of Maid, Wife, and Widow.*

WE have already enquired into the Sentiments of Antiquity concerning Woman, and the Character they give of her, is sufficient to make any wise Man Look e'er he Leap, and be very cautious how he ventures to draw at that Lottery, where for one Prize there are a thousand Blanks. But we are willing to do them all the Justice we can, and will see what good we can find in them in those various Conditions of Life, which they generally pass thro' in this World, viz. That of *Maid, Wife, and Widow*. The first of which is common to all, and

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is

is only a Passage to the other two ; and that is a *Maid*. And if in this Condition we find them good, we may attribute their after badness to do what they learnt from Men ; but, if, in this their pastime Condition, they are as bad as the Devil can make them, what hopes can we have that they will grow better afterwards.

Then let us first consider 'em as *Maids*, under the Tuition of their Mothers ; and here we shall find them adorn'd with several Female Excellencies ; which they practise so early, that they may well be thought to be born with them. For no sooner can they lisp, but they can lie, and are taught by their Mothers, to disguise the Truth : 'Tis true, lying is a Vice common to human Nature corrupted by Sin, but Women are more especially prone to it ; and being from their Cradles naturally Bablers, and subject to many evil Speeches, and superfluous Discourses, it is very rare, if they slip not with their Tongues, in pernicious Lying. But that which makes 'em more blameworthy, is not so much the uttering exterior Lies, as interior ; I mean, the hiding

ing the inward Vices of their Minds, under the Veil of fair Appearances; and this is generally the Guise of Maidens, who would be thought the most virtuous Persons in the World, though their Hearts are the Rendezvous of all vicious Inclinations; and so endeavour to conceal their cross and rugged Dispositions, under the Enamel of Virtue and Piety. And therefore, tho' they have no manner of Sense of Goodness, yet they are constantly in the Church at the Hours of Prayer kneeling on their Knees, and dissembling an Extasy in their Meditations, turning up the Whites of their Eyes to the Roof of the Temple, without changing their Brow, and so strive to imitate all the Postures of a religious and devout Soul, that they may the sooner inveigle and allure Men with their feigned Piety, to take 'em for their Wives: I saw the charming Fair One, says a deluded Lover, at her Devotions, and oh how serious, and how pious was she! How were her Eyes fixed upon Heaven, and Coelestial Glories! well, if there be a Saint upon Earth, I'm sure 'tis she! She needs must make an extraordina-

ry Wife, who is such a sincere Practicer of Piety already. And yet perhaps, to be thought so by some honest hearted Man, was all the cunning Hypocrite designed thereby: For could you have but seen into her Breast, you might have there beheld her, at the same time, hatching a whole Squadron of lascivious Desires, a Battalion of wicked Designs, and an Army of Folly, Vanity, and Impertinences. And did you but follow her home, you would find her go presently to Dinner, where after she had eat and drank to Excess, she falls a dancing, Galliarding, and fooling, and perhaps sometimes worse. Thus she hides her Turpitude and Deformity, under a fair shew of Piety, as a Toad among Sage, or the Asp among the Roses; her Superstition and Hypocrisy driving away Vertue, and her deceitful Appearances proving the Original of some deluded Lover's Misfortunes, by concealing from him the Cause of all his Miseries; like the *Hyana*, of whom it is said, she hides a most false and cruel Heart, under the sweet Musick of a human Voice: Or like the Panthers, which keeps a venomous and traiterous Dis-

Disposition under those acceptable Varieties of Colour, and her sweet smelling Skin.

Nor is she less remarkable for her Pride, than her Hypocrisy : Now Pride is the Head of every Vice ; the Root, the Source and Fountain of what Ills befall us : By Pride, the Devil, full of Rage and Spight, caused our first Parents to be banish'd Paradise, subjecting us to Labour, Grief, and Pain, and plunged us in the Gulf of Misery : Nay the retreat of this unhappy Vice, is chiefly in the Brain-Pan of a Woman ; for she's the Idolizer of herself : Pride of herself 'tis makes her so extravagant, and curiously nice in her Attire : Now, tho' she be of ne'er so mean degree, she will not stir abroad unless she's dressed in Mode and Figure to a Nicety, for fear she should be seen by any Man, without those Charms she thinks are so attractive ; and therefore, however nasty and sluttish she be at home, she will be sure to be very jim when she goes abroad, and will appear with good Cloaths on her Back when she's from home, tho' in the House she wears nothing but Rags ; and perhaps all the Cloaths she has, are taken

taken up of a Tally-man, and unpaid for too. Indeed, her whole Life, while she continues a Maid, is made up of nothing else but Tricks and Stratagems to catch a Husband; to which end she put herself into all manner of Shapes, that she may accomodate herself to the Humours and Dispositions of him whom she has a Design upon; so that it is the most difficult thing in the World for a Man to make choice of a Maid for his VVife, because they are not what they appear to be: For if a Man aims at Riches, she shall pretend to a great Fortune, tho' she is worse than nothing; and run in debt to make a good Appearance: She will have a House well furnish'd, and Servants at her beck, and her Garb correspondent; and, if she can persuade the deluded Lover to make her his Wife, he shall be arrested for all those Things before he has been married a Week; and yet she will lay her Plots so cunningly, it will be next to impossible to discover it, before it be too late.

If a Man be to be taken by Beauty, she will both wash, and paint, and patch, and dress, and do every thing that may make her

her appear fair, especially at such a Time as she expects the Inamorato is to make her a Visit: so that the poor mistaken Man may think he courts a Beauty, when, if she durst appear but as she is, she'd be the very Picture of Deformity; and, if he chance to marry her, he'll find, tho' all the Night he thought he had a Beauty in his Bed, yet, when the Morning-light comes to discover her, he has got a very Devil in his Arms.

If a gay Humour, and a good Nature, be a thing that takes with him, she'll fit him to a T, nay T and all: None shall appear more taking in her Actions and Deportment, nor shew more Modesty in her Discourse; declaiming always, as it falls in her way, against morose and ill-conditioned Persons. And every thing she does shall seem so very kind, and so obliging, and carry with it such an Air of Sweetness, that *Solomon* himself might be again deceived by her. And yet all this is nothing of her natural Temper, but a mere Force she puts upon herself, that so she may ensnare some Man to marry her; and then she'll quickly shew her

her self the absolute reverse of all he took her for.

If Piety and Virtue be the thing (as to be sure 'tis what a wise Man aims at) that she perceives her *Lover* will be taken with, how vain soever she is otherwise, or profane rather, she'll be all Religion; and if she knows the Kidney of her *Lover* (as whether he's a Church-man or Dissenter) she'll be of the same Form that he is of, and follow him either to Church or Meeting. And if her Spark's a Church-man, he shall find some godly Prayer-book lying in her Window, and find her reading (if she had the least Notice of his coming) in the Whole Duty of Man, or a Week's Preparation for the Sacrament; but, if he happens to be a Dissenter, then she'll have *Deo* little upon the Sacrament; or *Baxter's* Call unto the Uncover'd, or *Mede's* A most Christian Discover'd, or some such other Piece, as may persuade the honest Man that she's a serious Christian; although, perhaps, had he come unawares upon her, he might have caught her reading of a Play book, or exercising of her Faculty, (if she had any one to play with

with her) upon a Pack of Cards. So that a Maid, while she is thus in quest after a Husband, is not the Person that she seems to be, but turns herself into as many Shapes as *Proteus*, on purpose to deceive those she designs to bring into the Noose of Matrimony. So that it seems to be a thing impossible for one to marry and not be deceived, Maids are such cunning and designing Creatures.

I knew a Gentleman, a Friend of mine that had a great Aversion to Tobacco; that courted a young Gentlewoman who had a Fondness for it; and yet the Gentlewoman managed herself with so much Subtlety, that he perceived it not, until it was too late to help it: But he had not been married long before he found her smoaking in her Chamber; which had he found out sooner not all her Portion (tho' she was pretty heavy too) would have prevail'd upon him to have marry'd her: But tho' she was cunning, yet she found the old Proverb true, that cheating Play never Thrives; for in a few Years after, it proved but an unhappy Match to both of 'em. And to speak freely, one Cause of so many unhappy Marriages,

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does

does seem to be occasioned by the Trick-
ing (to say no worse on't) that both Par-
ties use (*but most especially the Female Sex*)
before they come together. Whereas
would they be ingenuous in discovering
their real Sentiments and true Designs,
and what their several Circumstances are,
they would thereby cut off many Oc-
casions of Quarrels, and prevent future
Differences in a great Measure.

But seeing 'tis so difficult a Matter for
a Man to prevent his being cheated in
choosing a Wife, it will be a Piece of Cha-
rity to help him with the best Advice we
can: I will here therefore, before I treat
of Woman in her second Capacity, give
some few Directions.

How to choose a good Wife.

AND here I differ from a certain
Author, who advises a Man to be-
ware how he Matches with six sorts of
Women: And so he would have him
marry neither with *Good* nor *Bad*, with
Fair nor *Foul*, with *Rich* nor *Poor*: I sup-
pose his Meaning is, with neither of these
in *Extreams*. But he need not have been

so cautious ; for there is no Danger of finding a Woman too good ; nor is it indeed possible, for the most *exalted Virtue* is always the best : And therefore

My first Direction is, *Choose one that is Good* ; that is, if thou knowest where to find her : Not that I think there are none Good ; but I believe there are but few in Comparison of the other ; and for this I have both Scripture and Experience to back me : For *Solomon* makes the odds more than a Thousand to one ; which as it enchances the Value of those that are good, so it shews how difficult a thing it is to find one. To expect a Woman perfectly good, since our Grandmother *Eve* was beguiled by the Serpent, is as great a Folly, as to look for a perfect Man, since our Grandfather *Adam* hearkened to the Voice of his Wife. But tho' there are no Women perfectly good, yet there are many comparatively good ; that is, there are some better than others, and where a good Choice is so difficult, as to be almost next to impossible, a Man must be content with as good as he can get ; and this a Man may safely do, without any fear of meeting with one better than

he would have her ; and I think it would do very well if he can meet with one but half so good. And for one *very bad*, (which is the next Extream that Author would have him avoid) he may soon meet with such (if he ben't very careful) I can't say to his Heart's Content, but to his Heart's breaking, he may soon find it, unless he be a Man of great Resolution, and able to conquer the Devil, as a Woman did *Belphegor*, if that Story be true. I therefore pursue my first Advice, Get as good a Wife as you can ; because the more good she is, the better Wife she'll be ; for such a one won't only know her Duty, but will do it. And where a Woman does her Duty, her Husband must needs be happy. Therefore, as I said before, be sure, if thou can't find one, to chuse a good Wife : I confess she's difficult to be found ; but the Value of the Jewel, when thou hast got her, will make amends for thy Trouble in seeking her ; so that thou wilt never grudge thy Pains, if it succeed at last.

2. If thou would'st have a good Wife, chuse one moderately fair and beautiful, at least let her be so in thine own Eye,
for

for I have often observed, that a lovely and fair Face does generally prove the Index of a fairer Mind : When on the contrary, a swarthy Skin, a homely Face, and a cloudy, fullen and soure Aspect, too plainly indicate a great Disorder in the Mind, and that her Soul is as unlovely as her Body is. But do not choose for an immoderate Beauty, or one that is extremely so ; for such a one will have so many Tempters, that 'tis a great Degree of Goodness that must keep her from being overcome: For every one (as *Osburn* has it) will then be licking at the Honey-pot. And if she's once corrupted, she presently becomes the worst of Women, losing at once all Sense of Honour: And therefore rather choose one fair in thine own Eye, than one that's noted for a mighty Beauty. For thou may'st keep the first entirely thine ; but 'twill be ten to one, if some or other does not go Partners with thee in the latter: Besides such Beauties generally are proud, and set a mighty Value on themselves, being very haughty and imperious ; and such a Temper cannot but make a Man extream uneasy. Nor is there so much

Sweetness in a celebrated Beauty as may be found in others of a meaner Class; there is in some I know not what *Je ne scay quoy*, as the *French* expresses it, as renders one extremely taking, and yet a Man can scarce tell where it lies. And such a one as this, I'd have thee choose: For she's the least apt to be led astray, and of all Ills, the least is to be chosen.

3. If thou would'st choose a Wife, and not be cheated, follow her home, and see what she is there; and if 'tis possible, surprize her in her Chamber; and see her in her *Disabile*. Some Maids there are, prink up themselves when they go out, and look as trim as may be, and yet perhaps at home are such great Slatterns, and such dingy Creatures, one scarce would touch 'em with a pair of Tongs: I knew a Maid that had more than a Thousand Pounds to set her off, and when dressed, look'd extreamly well, but a young Spark of her's then courted her, had a great mind to see her when undrest; and knowing in what Room i' th' House she lay, he goes one Morning to the House, and without saying any thing to any Body, goes up the Stairs directly to the Chamber of his

his Mistress, and opening the Door, goes boldly in, and sees his Mistress sit in her Bed, with a red Petticoat about her Shoulders, a Pipe of Tobacco in her Mouth, and she smoaking of it, and a Chamber-pot before her, in which she spit and spauled: This dismal Figure gave the young Gentleman so odd a Breakfast as turned his Stomach against Courting ever after. Nor could the Thousand Pounds, he might have had with her, so much as tempt him to another Interview. Had he not taken this Course, he had been married to such a Wife as he could never love. And therefore as I said follow her home, and there perhaps, you'll see her as she is, and if you like her, e'en much good do you.

4. *Learn to know to what Evil she is most addicted, and then see whether thou canst bear with it.* If you say you had rather have one that's addicted to no Evil; I readily agree with you, that it would be much better so, but such a one is not to be had; and therefore where you can't have the *Best*, you must be content with the *next-Best*, if you'd have any at all. There is no doubt but every Woman has some

50 *Look e'er you Leap: Or,*

Fault or other; and therefore if a Man would chuse to his liking, let him chuse one with that Fault which he likes best. I heard one say, that one Man may have several Faults, but there's no Woman has any more than two; and being asked what those two Faults were, he answered, *They can neither say well, nor do well.* But I have more Charity for them than so; for I believe there's many of 'em can say well; but as for doing well, that requires Labour, and they don't care for working. But as Divines tell us, that every one has his Constitution Sin, which he is most inclined to, and therefore ought most to strive against; so you may be sure, that tho' there be all Evils which most Women are pregnant with, yet every one has her predominant Evil, which over-tops all the rest; some have one Lust, and some have another, which bears Rule in their Hearts and they make all the Passions of their Souls contribute to the gratifying that: One is given up to Covetousness; another is abandoned to Pride; Gluttony and Drunkenness bears sway in another; and a fourth gives up herself to Uncleaness; so that Whoring is her

her Master sin; a fifth gratifies herself in the Exercise of her Tongue. This last, is, I confess, a Weapon that they all know how to handle, but some are more expert at this than others; for some perhaps mayn't hold out at that Exercise above an Hour or two, when others won't be tired in four and twenty. Now each Man is the best Judge of his own Temper, and so knows whether he can bear best with a covetous Wife, or a proud one; whether with one that's given to Drunkenness or Whoring, or whether Scolding be more agreeable to him; and accordingly let him make his Choice.

4. Let him choose one that's tolerably rich, if he can; remembring still that a fat Sorrow's better than a lean one; for Riches are a Convenience that may make a Man easy under other Inconveniences. If his Wife be a Scold, he may go abroad out of the hearing on't; and if she be proud, he has something to maintain it. Nay, if she be given to Whoring he can leave her, and take care of himself: Tho' I confess, if his Wife be rich and covetous, he will be but little the better for't. And therefore I would
Ad-

Advise all Men to beware of a covetous Wife; for then he'll be never the better for what she has; but be ready to starve in the midst of Plenty.

5. Choose one of a calm and quiet Disposition, not given to Brawling and Scolding; for a Man had better dwell in the Wilderness, than with such a Woman; for she's like a continual dropping in a rainy Day, as *Solomon* tells us in the *Proverbs*; and is as bad a Tormentor as the Devil. Such a Wife had *Socrates*, who was so given to Brawling, that he could never be quiet for her. At last he got the knack of going out of the House, and let her scold on by herself: Which maddened her so, that she resolv'd to be reveng'd on him, and so watching when he went out of Doors, she flung a Chamber-pot out of the Window upon his Head; *Ab, bah!* said the Philosopher, *after all this Thunder, I thought we should have some Rain.* I have also read of another *Virago*, who having raised a Storm of windy Words, which she poured upon her Husband, so that he left the House; and going out into the Street, found his Landlord, who seeing him very much dis-

disorder'd, ask'd him what was the Matter? He told him the House smoaked so, he could not endure it: His Landlord not believing him, he bid him go in and see; which the Landlord accordingly did: But the Shrew, thinking it had been her Husband come in again, began presently to open upon him, with, *How now, you Rascal! wilt you be plaguing me still? I'll give you enough on't; and thereupon* fell foul upon him with a Bed-staff: But the Landlord not liking that sort of Treatment, went out again, and told his Tenant, *He found indeed the House was much troubled with Smoak, to that Degree, that he was afraid it could not be cured; no not by the Chimney Doctor.* But from a Woman of a meek Temper, and quiet Disposition, you may expect better Treatment.

But you will say, How shall I know whether she be of such a quiet and meek Temper or no, because she'll never show her real Nature till she be married? For I believe the Woman above mentioned was another kind of thing while she was a Maid, or else he was a Madman that married her.

I confels this Objection has some Weight in it ; for the cunning differ-
bling of Women before Marriage, makes
Marriage such a Lottery, and so very
dangerous a thing : And therefore what
I said, is not to advise any Man to mar-
ry, but if they will be so mad to help
them to make the best Choice they can,
and run as little Hazard as may be : And
therefore I think that Man was in the
right, who when he told an old Gentle-
man *that he could help him to a good Match
for his Son,* and the Gentleman told him,
his Son should not marry till he had more Wit;
replied again, *Nay, if you marry him not
before he has Wit, he will never marry as
long as he lives.* And therefore that Man
answered well enough, who being ask'd
by his Friend, why he didn't marry ? told
him, *That tho' he had been in Bedlam two or
three Times, yet he was never so Mad as to
Marry.* And therefore, after all the Di-
rections that can be given thee about
the Choice of a Wife, Marriage, at last,
is but a Lottery, and tho' thou hast the
whole World before thee, to make thy
Choice in, yet thou may'st be deceived :
And therefore an antient Father being
ask'd

ask'd by a young Man how he should choose a Wife, answer'd him thus: *When thou seest a Flock of Maidens together, hood-wink thy self, and run amongst 'em, and let her, whom thou catchest, be thy Wife.* The young Man (who thought himself wiser than that antient Father, who could give him no better Counsel) told him, *That if he went blind-fold to work, he might well be deceived.* And so thou mayest, replied the Man of Years, *if thy Eyes were open: For in the Choice of a Wife, he that Trusts to his Eyes will quickly be deceived. For many Times the fairest Faces have the foulest Hearts.* And therefore after all the Directions that can be given, something must be left to Chance. But as sometimes there are Pearls found amongst Rubbish, and in hard Rocks, Diamonds of great Value, so amongst many Women there are some good.

7. In the Choice of a Wife, have a special Regard to her Conditions and Qualities, before thou entrest into the matrimonial Noose with her, and to that end, don't marry hastily; but be with her early and late for some time and ten to one, but thou mayest discern something

thing of her Temper, which may be a Caution to thee. A Gentleman going once abroad with a Mistress of his (whom he had waited upon several times before) happened to be at a publick Place with her, where there was a Lion in a Yard to be expoed to the View of the People for Money. This Gentleman takes up his Mistress into a Chamber, which had a Window that look'd into the Yard where the Lion was, and as his Mistress was looking upon the Lion, she happen'd to drop one of her Gloves into the Yard where the Lion was, and thereupon said to her Spark, you have told me often you would run any Hazard, and encounter with any Danger for my sake; and now I have an Opportunity to try whether you'll be as good as your Word by fetching up my Glove out of the Yard where the Lion is. *Well, Madam,* said he, *you shall see I'll be as good as my word:* And so going down, opens the Gate, and with his Sword drawn in his Hand, goes in, at which the Lion makes towards him; but the Gentleman fixing his Eyes strongly upon the Eyes of the Lion, the Lion withdrew, and went backward from him, the

the Gentleman going on till he came under the Window where his Mistress's Gloves lay, which he stoop'd and took up, keeping his Eye stedfastly upon the Lion all the time ; and when he had so done, he retreated backward in the same Posture, till he came to the Gate, which he immediately shut, at which the Lion fell a roaring ; but he being got off clear, feared not the Lion's Resentment : But goes up to his Mistress, and presents her with the Glove, which she takes with a great deal of Joy ; but withal told her, ' Madam, I have done this to shew you I dare be as good as my Word ; but I'll assure you, I'll never henceforth have to do with any Woman that shall set so little Value by my Life, as to expose me to the Fury of a Lion for a paltry Glove. And therefore you are now at Liberty to seek some other Lover, for I'll have nothing more to say to you'. And so wisely went away and left her. That Opportunity giving him so exact an Idea of her haughty Humour, that it happily disengaged him from what he might have otherwise been plagued with all his Life. And therefore as I said before, converse

verse with her but often, and if you mark her Words and Actions diligently, you may see something, that may inform you of her Qualities.

Lastly, enquire into the Life and Conversation of her Parents; and there are some good old Proverbs that will justify the Wisdom of this Enquiry; which tell us, 'That an ill Bird lays an ill Egg: 'The Cat will after her kind. An ill 'Tree can't bring forth good Fruit. The 'young Cub grows crafty like the Dam. 'The young Cock crows as the old: And 'it is a very rare Matter to see Children 'tread out of the Paths of their Parents. And therefore if the Mother be a light House-wife, 'tis ten to one but the Daughter wears Cork Shoes. A certain Man that did not live a Mile from *Billinggate*, married a Wife whose Mother was famous for a good Tongue; and the Daughter (who was a Chip of the old Block) having improved besides, by the Vicinity of *Billinggate*, led the poor Man such a Life, that rather than endure it, he even play'd the Fool and hanged himself: Now had he made a little necessary Enquiry into the Nature of the Beast,

Beast, and search'd farther into the Crab-tree-stock, of which she was produced, he might have been a living Man untill this Moment. And therefore if whilst thou art courting the Daughter, thou makest Enquiry after the Mother, and findest that she was a prudent virtuous Woman, and carried it as she ought towards her Husband, and gave her Children good Education (for some such Women there are, tho' they be scarce) you have all the moral Probability that can be, that her Daughter may take after her. And if she should happen to deceive you, you have however this Satisfaction, that you used all the Caution you could, and no Man could do any more.

For 'tis in vain to think to guess.

At Women by Appearance;

Who daub their Temper o'er with Washes.

As artificial as their Faces:

Which makes Men always stand in doubt

Both of their Insides and their out.

With pleasing Looks they'll on you smile,

Yet harbour Mischief all the while

Then if you'll of these Rocks get clear,

Hoist up your Sails and come not near;

For tho' like Syrens sweet they sing,

Yet will they like a Serpent sting.

E

Woman.

Woman considered in her second Station as a
W I F E.

LET us now take a Survey of Woman as she is a Wife: She is a progressive Evil, still going forward in Mischief? from bad to worse, and from worse, to worst of all: And therefore one says, "When you would give all worldly Plagues a Name, worse than they have already, call them a Wife: But a new married Wife's a Teeming Mischief; full of herself: O what a deal of Horror, has that poor Wretch to come, that wedded Yesterday!" And another very elegantly (and as truly) tells us:

——— *We hop'd to find*
That help which Nature meant in Womankind,
To man the Supplemental Self design'd;
But proves a burning Caustick when apply'd:
And Adam sure cou'd with more Ease abide,
His Bone when broken, than when made a Bride.

They that never knew the Hardships of War, nor came within Gun-shot more than in Contemplation, think it an excellent thing to be a Soldier,
when

when they read of the Conquests of *Alexander*, the Trophies of *Achilles*, and the Triumphs of *Cesar*: So also whilst Men spend their Time in Kissing, Toying, and Dallying, they think themselves in Paradise, and have strange Chimera's of the Felicities of a wedded Life, and become in love with their Fetters, and are mad till they have lost their Freedom, that is, till they are undone: For as some will have it, Matrimony is Matter of Money; Marrying, Marring; Wedlock, Fetlock: Which is the true Orthography of the Word they say; viz. of a Wife: On which Word take the following Acrostick.

W Is double Woe,
I Is nought else but Jealousy.
F Is Feigning, Flattering, Fraud,
E Is nought but Enmity.

*If in thy Name there be such Strife,
Then Fates defend me from a Wife.*

And if you would have old *Jeffery Chaucer's* Opinion of Marriage, he tells you,

Marriage is like a Rebel Rout;
 He that is out, wou'd fain get in;
 And he that's in, wou'd fain get out.

But let us a little see how a Woman behaves herself in this married Condition, this second state of Life: And from thence gather how happy a Man may be in a married State: And here a Woman will begin to shew herself in her true Colours: For how calm and pacifick soever she was before, he shall find her now more Turbulent, than the Atlantick Ocean, or the *Irish* Sea; so that he shall soon find Wedlock a Bondage, and a Yoke stuffed with many Miseries, Fears, Discontents and Vexations: For no Plague can be greater than a litigious Wife; which as I have said before made the Devil, when he had Power to rob *Job* of all, leave him his Wife only to Torment him. Millions of Families and honest Men have been undone by their Wives: I have already shew'd how eminent an instance *Eve*, the first of Women, and the first of Wives was of this; who tho' she was Flesh of *Adam's* Flesh,
 yet

yet he and all his Posterity have found by woful Experience, she was more Bone than Flesh, being the Introducer both of Sin and Death. *Solomon's Wives* turned away his Heart from God; and poor *Job* in the midst of his Afflictions, was tempted by his Wife to curse God, tho' he had more Grace than to follow her Advice. Nay, *Sarah*, herself though she is set out to us, in the sacred Writings, as the Pattern of a good Wife, in that she obey'd her Husband, and call'd him Lord; (which by the by, is more than any of our Wives will do at this Day;) yet even she was sometimes troubled with Fits of the Mother, and had a Tang of the old Vessel, for she mistrusting the Promise of God, that *Abraham* should have a Son by her, would needs have him lie with his Maid; (which I must do her that Justice to say, is more than any of our modern Wives will advise their Husbands to; nay, so far are they from that, that they'd be ready to cut their Throats, if they should do it; at least, if they should know of it.) Well, *Sarah* was so good-natured to advise her Husband to do it; but her Husband had

no sooner got her with Child, but *Sarah* dealt so hardly by her, that the poor Girl was forced to run away, for there was no enduring of her. And tho' *Hagai* being warned by an Angel, returned again, and tarried with her Mistress till her Son was born and grown up, yet *Sarah* was never thoroughly reconciled to her, nor would let *Abraham* be quiet, till he had turned both her and her Son out of Doors, tho' it was never so much against her Husband's Will, and never so grievous to him. And afterwards, when the Angels brought *Abraham* the News that *Sarah* should have a Child, *Sarah* laughed at them for their Fains; and being reprov'd for that, she denied it, and told a plain Lie. I urge not these Things, as if *Sarah* was not a good Woman; for to that, the sacred Writings give ample Testimony; but to shew that tho' *Sarah* was a good Woman, and set forth by the Apostle *Peter* as such, and as an Example to others in after Ages, (and well would it be for Husbands now, if their Wives would take Example by her) but to shew that notwithstanding she was such a good Woman, yet she

was

was a Daughter of *Eve*, a Chip of the old Block; and as I said before, had a Tang of the Vessel from whence she proceeded.

As for *Rebecca* (*Isaac's* Wife) tho' she was a very good Woman, yet she was a Daughter of *Eve* too, and helped her Son *Jacob*, to put a Trick upon his almost blind Father; which honest *Jacob* (tho' he had a Mind to have the Blessing) was so backward to, that had it not been for his Mother, he neither would nor could have undertaken it; but I must say that for her, she was a cunning Woman, and a dextrous Cook, for she made such extraordinary savoury Meat of a Kid, that her Husband could not discern it from right Venison: And then she shewed her Female Policy in covering *Jacob's* Hands with the Skin of the Kid, that he might be taken for *E-sau*; and the Plot succeeded accordingly; for that *Jacob* should be blessed, was what Heaven had long before decreed: But I bring it here to shew how ready the best of Wives are to put Tricks upon their Husbands.

Jacob (as bad as Wives are) ventured on a Couple of them, tho' I confess the good

good Man was tricked into one, by his Father-in-Law; and after he had served seven Years for *Rachel*, was put to Bed to *Leah* (who had a Hand in the Plot, and was as willing as her Father to be *Jacob's* Wife) and she no doubt at first counterfeited her Sister *Rachel*, that she might the better deceive him, which (by the way) shewed her to be a forward Girl, in those early Days. But *Jacob* would not be put off so, for whatever he might think, or how well soever he might be pleased with her in the Night, yet the Morning discovered her to be blear-eyed *Leah*, and not beautiful *Rachel*. And, being displeased with the Trick that had been put upon him, to make him amends, for the t'other seven Years Service, they agreed he should have *Rachel* also. And yet when he had her, he had no such Prize of her, for she assumed that Power over him, that poor *Leah* could not get one Night's Lodging with him, unless she would purchase it of *Rachel*, tho' she was both the elder Sister, and the elder Wife: And therefore, tho' *Rachel* was the most beautiful, yet, for ought that appears in

Sacred Writ, *Leah* was the best condition'd, and 'tis evident she was most fruitful: For which Reason *Rachel* was in a great Pet, and tho' she knew it was only God that with held the Fruit of the Womb from her, yet she told *Jacob*, that unless he gave her Children, she should die: But she was met with for her Rashness, for she that cou'dn't live, without she had Children, at last died in Childbed.

Moses doubtless was the meekest and the best Man in the World in his Days, and yet he couldn't help being abused by his Wife, (for she also was a Daughter of *Eve* :) To please his Wife, the good old Man had neglected his Duty in not circumcising his Son on the eighth Day; for which Reason, while he was upon his Way to the Court of *Pharoah*, with his Wife, he was met in the Inn, by the Angel of the Lord, who sought to kill him, pursuant to the Law of God, *Gen. 17. 14.* which when his Wife saw she cut off the Fore-skin of her Son, and flung it in a Rage at her Husband's Feet, saying, *A bloody Husband art thou to me*; nor was she content with once saying it, but she repeated it again, *A bloody Husband thou art*: And

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this

this heavy Charge was only because his Son was circumcised, as God had commanded.

Nor was even *David* himself (tho' a Man after God's own Heart) without his Exercises from his Wife *Michal*, who perhaps valu'd herself upon being a King's Daughter; but had no Reason for it; for *David* her Husband was a much more illustrious King than her Father, and chosen of God, when her Father was rejected; and yet this haughty Damsel, even after she was his Wife, and after he was King, despised *David* in her Heart. But pray what was it for, that made her have so despicable an Esteem of so mighty a Prince? Why, all this Crime was, his Zeal for the Worship and Service of God. For the Text tells us, *That David danced before the Lord with all his Might, and David was girded with a Linnen Ephod.* Nothing sure could be more for *David's* Honour, and shew his Integrity for God's Worship and Service, than this Zeal and Joy of his, at the bringing of the Ark into the Place that *David* had prepar'd for it: And yet how invidiously did *Michal* represent it, and with as much Haughtiness

ness and Derision as a Woman's Heart was capable of holding, and which is so remarkable, that I can't but recite the whole Text, 2 Sam. 6. 20. *Then David return'd to bless his House* (that is) after he had been placing the Ark in the midst of the Tabernacle that he had pitched for it, and offering Burnt-Offerings and Peace-Offerings before the LORD, and blessing the People in the Name of the LORD, and dealing among all the People, even among the whole Multitude of *Israel*, as well to the Women as Men, to every one a Cake of Bread, and a good Piece of Flesh, and a Flaggon of Wine; which was like a King indeed; and then dismissing the People, and sending every one to his own House. After this, *David* like a good Husband, and a good Master, as well as a good King, return'd to bless his own House, and to rejoice with his Family; but see what a Welcome home he has from his Wife: *And Michal, the Daughter of Saul, came out to meet David, and said, How glorious was the King of Israel to Day! who uncovered himself to Day in the Eyes of the Handmaids of his Servants, as one of the vain Fellows shamelessly uncover-*

eth himself. As if she had said, I wonder you wasn't ashamed to dance and make a skipping before the Ark as you did! It was a fine Credit for you, wasn't it, think you, to go dancing along the Streets in the Eyes of all the Women, in a Linnen Ephod! Fie upon't, I am ashamed of you! This you'll say was a fine Welcome home for King *David*, after all that Gladness and Zeal he had express'd in the Service of his God: And yet this was certainly the Sense of her Words, as appears by that excellent Answer that *David* made her, which for the greater Illustration of the Matter, I will here set down: And *David* said unto *Michal*, *It was before the LORD, which chose me before thy Father, and before all his House, to appoint me Ruler over the People of the LORD, over Israel: Therefore will I play before the LORD, and I will yet be more vile than thus; and will be base in mine own Sight: And of the Maid-servants which thou hast spoken of, of them shall I be had in Honour.* This honest and excellent Speech of the King was a full and sharp Reply to the ironical Sarcasm of his fleeing Wife; who, as a Judgment upon her for her despising of her

her Lord and Husband, had no Children to the Day of her Death.

Thus have I shewn from several Scripture Examples, what the best of Women are, when they are Wives: And that one Apple is not more like another, than all Women are to the Original from whence they sprang. I will next insert some Instances of their Virtues, from Prophane History; and after that, we will see whether they are improved when they are Widows.

I can't begin better than with a short Relation of *Semiramis*, (for I must study Brevity) who being the Wife of K. *Ninus* prevailed with, or rather wheedled her Husband to unking himself for one Day; and place the absolute Sovereignty in her; strictly enjoining all his Subjects to obey her in whatever she commanded; which he had no sooner done, but having from the Morning until Noon, insinuated herself, by her modest and mild Injunctions, into the Affections of her Subjects, so that she found them very conformable to her Commands, she first commanded that her Husband should be put into Prison, in which being readily

obey'd, her next Command was, that he should be put to Death ; which being also done, she fixed herself in her usurped Sovereignty ; and gave the World a barbarous Instance of the Ingratitude of a Wife to a kind obliging Husband.

The Wife of *Potiphar*, the Captain of King *Pharaoh's* Guard, and Mistress of the chaste *Joseph*, is another Instance of the raging Lust and implacable Malice of a Wife ; who, notwithstanding she had a Husband of her own, fell in love with *Joseph*, and became so impudent, as to court him to commit Adultery with her ; which he refusing, from the most weighty Considerations, that it was a great Sin against God, and a barbarous Ingratitude against his Master, who had put all he had (except his Wife) in *Joseph's* Hand : she was yet so far from being restrain'd, or kept within the Bounds of Modesty, that she takes her Opportunity to lay hold of his Garment, with an Intent to force him to her lascivious Embraces ; and when *Joseph*, to prevent her, left his loose Garment in her Hands and got away, so that she was out of Hopes of accomplishing her unclean Desires ;

fires ; her defeated Lust boils up to Rage and Malice, and she cries out *Where first*, according to the Proverb, making an Outcry against innocent *Joseph*, accusing him to her Husband for designing to Ravish her ; whereby his mis-informed Master lays him in Jail, where he continued a long time after ; and had not *Joseph's* virtuous Carriage and Demeanour convinced him he was no such Person, he had, no doubt, put him to Death ; which was not only what his false Wife designed, but also what she did the best she could to persuade him to ; and therefore was in Reality, both an Adulteress and a Murderer.

And much such another Wife was *Phaedra*, who because she cou'dn't enjoy *Hippolitus*, her Son in law, and thereby commit at once both Incest and Adultery, accus'd him to her Husband of having attempted her Honour ; and by her counterfeited and dissembling Tears, so far incensed him against poor *Hippolitus*, that he was drawn in Pieces by wild Horses.

Such another Brute was *Antia*, the Wife of King *Pratus*, whose Intreaties not prevailing with *Bellerophon*, she in Re-

venge accus'd him to the King her Husband, of a Design to pollute his Conjugal and Royal Bed; and thereupon demanded his Life; which the King not willing to take away himself, sent him with a Letter to one that did it for him.

The Wife of *Constantine* the Great, (*Fausla* by Name) was so in love with her Son-in-Law *Crispus*, whom he had by one of his Concubines, that she endeavoured by all means to entice him to her Bed; but finding him a virtuous young Gentleman and that she cou'd by no means prevail upon him to satisfy her raging Lust, she chang'd her ardent Love into an implacable Malice against his Life; accusing him to the Emperor his Father, of attempting to force her, and defile his Bed: *How*, said the Emperor, *is he arrived to such a Height of Wickedness, that nothing else would serve him, but to dishonour his Father's Bed?* And thereupon commanded the innocent young Gentleman to be put to Death. But afterwards coming to understand the Villany of his Wife, and that her raging Lust could only be quenched with Blood, he did her that Justice, that he caused her to be

be executed also; that she might remain an Example in after Ages to all other Women who should betray the Innocent by falsely accusing them, for attempting to do what they would have persuaded them to, but could not prevail.

Thus ought *Hippodamy*, the Wife of *Pelops*, to have been served, who riding abroad with her Husband, feign'd herself extreme thirsty, whereupon *Pelops* alighted out of the Chariot. and walked before, while she could get some Drink; but he was no sooner out of Sight, than she solicits her Charioteer to lie with her, which he honestly refusing, her Husband was no sooner returned, but she accuses *Mirtyllo*, (for so was the Charioteer named) of attempting to force her; which *Pelops* believing, (notwithstanding what the poor Wretch affirmed to the contrary) he in a Rage threw him into the adjoining Sea, where he was drowned.

The Mother of *Timasian* the beautiful Egyptian, failing in the Design she had of violating the Chastity of her Son-in-Law, most wickedly and barbarously accused him, not of designing to com-
mit

mit Adultery with her, but of a greater Wickedness to Wit, of being guilty of Buggery; which so incensed his Father, that tho' he took not away his Life, yet he forced him into Banishment.

These Instances are sufficient to shew how fierce and raging the Malice of Women is, when they are denied the gratifying of their unlawful Lusts. And now to shew that Women (however they may wipe their Mouths, and say they have done no Wickedness) are generally false to their Husbands Beds; take but the following Instances, related by *Herodotus*, who tells us, that after the Death of *Sestoris*, King of *Egypt*, his Son, *Pheron* succeeded in the Throne; who some time after his coming to the Crown, was deprived of his Sight, and so continued for ten Years; which being expired, he was informed by an Oracle, which was then in the City of *Buris*, That if he wash'd his Eyes in the Urine of a Woman who had been married a full Twelve-month, and had in that time, neither in Desire nor Act, broken her Marriage-vow, nor derogated from the Honour of her Husband's Bed, he should then assuredly

surely receive his Sight: The King rejoycing at this happy News, reckoned he should now receive his Sight in a short time; and for the Honour of his Queen, (whom he believed immaculate) he first resolv'd that she should be his Doctress, and so made Proof of her pure Distillation; but though he often wash'd his Eyes therewith, it proved but all in Vain, for she had been contaminated, and could work no Cure; and therefore he sent next to all those Ladies of his Court, who had the greatest Reputation for their Chastity and Virtue; and one after another wash'd his Eyes in all their Waters, but all was to no purpose still; he found that Cure was far more difficult than he was first aware of; for still the more he tried, the more did he despair of any Cure; they did indeed encrease his Pain, and made 'em smart the more, but no Wit cleared his Sight, nor made him see one Jot the better: But at the last, he met with one truly chaste Lady, by whose wondrous Virtue, and washing in her Urine, he receiv'd his Sight, to his exceeding Joy, and her immortal Honour: And finding himself thro'ly cur'd
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he afterwards caused his Wife, with all those several Ladies he had try'd in vain to be assembled in one City, pretending there to feast them honourably for Joy of his so great and late Recovery : Accordingly they all came thither, decked in their Jewels and most costly Ornaments : Where when they were assembled, he caused the Gates to be shut up, and Fire to be set thereto, and sacrificed all these Adultrresses in one Funeral Pile ; reserving only to himself that one chaste Lady of whose Loyalty the Oracle had given him such a sufficient Testimony, and whom he therefore made the Partner of his Bed and Kingdom. I wish (says our Author) that no such Trial may be made in these our Times ; for if there were, I am afraid there's many, whose VVaters, if they were thus truly cast by the Doctors, would not rather by their Pollution quite put out their Eyes, than by their Purity and Clearness, administer unto 'em any Help at all.

This Story is a Mirror, wherein the Generality of Husbands may behold their Fortunes, and learn not to be too forward to rely upon the Virtue of their Wives.

I will hasten to consider what Women are in the Estate of Widow-hood, when I have related one pleasant Passage more of a lewd Wife ; who having defiled her Husband's Bed, by giving up herself to the Embraces of a notorious Highwayman: Her *Enamorado* was apprehended at length for Robbery on the Highway, which was not committed without the aggravating Sin of Murder ; for which complicated Crime being apprehended, he was not only after a fair Trial, condemned to be hanged, but as a Terror to others, to be hanged in Chains: And this by the Way, is generally what lewd Women bring Men to ; for they must be chargeably treated, and when they want Money to do it, they are by them put upon Stealing, for provided a Man has it, they care not how he comes by it, and Theft usually brings them to the Gallows. This Offender being thus hang'd upon a Gibbet in Chains, it happened to be within a Mile and an half where this Strumpet liv'd, the Robbery for which he suffered, being committed near that Place. This wicked Woman, while her Paramour was in the Hands

Hands of Justice, was afraid of coming near him, lest, as she had been the Occasion of his Sin, she might also come in for Snack in the Punishment; but Justice being done, and he executed, she was resolved one Evening (in Remembrance of what had formerly past between them) to make his Corpse a Visit as he hung on the Gallows; and to that End, going all alone, she came near the Gibbet in a very melancholly and lamenting Manner; where being come, and beholding the dead Corpse waving in the Air, she stood still looking upon it: But it happen'd at the same time, that a Country Traveller, who was a Footman, and whose Journey was intended towards the Town from whence this Woman came, being alone, and Darknes overtaking him, he grew doubtful of the Way, and fearful of being robbed, and therefore he retired out of the Road, and lay close under the Gibbet, still list'ning if any Passenger went by to direct him in his Way, and secure him by his Company. This Person who unseen by this Night Visitant, who thinking none had been there but the dead Corpse, accosted it after this Manner:

ner : *Ah poor Dick, (for it seems his Name was Richard) how sadly art thou now exposed to all the Infelicities of Wind and Weather ! How oft have thee and I enjoy'd sweet Pleasure in each other's Arms ! and then gone from our Place of meeting both together ; and must I now part with thee here, and so go home without thee ?* At which Words the Traveller starting up in Haste, *No, by no Means (Quoth he) I shall be glad of your Company :* And with that makes towards her with what Speed he could ; but away runs the Woman, thinking her old Companion had just dropped down from the Gibbet, and follow'd her ; the Man, unwilling to be left alone he knew not where, followed her hard, crying out, *Stay for me, stay for me,* but the faster he call'd, the faster she run, Fear adding to the Haste of both down they tumbled often, but as soon got up again, still she fled, and still he pursued her ; but contrary was the Issue of their Fear : For she never looked back till she came to her own House, where finding the Doors open, and her Husband set at Supper, she ran with so much Violence, that she tumbled her Husband and his Stool down
one

one Way, and the Table and the Meat another Way; so that her Husband, frightened as well as she, asked her what the Pox she ailed, and whether she had brought the Devil at her Tail? But she was so much frightened, that it was long e'er she could make him any Answer, or come to her right Senses; and then she told him she was sadly scarced by the Devil's running after her as she came Home. But the poor Traveller, when he found himself near the Town, slackened his Pace, and so went quickly to his Inn, and there related the whole Story. And if this Fright, and the Shame that followed it, made her to see the Foulness of her Sin, and brought her to Repentance, it was the best Night's work she ever made.

Of Woman in the State of Widowhood.

WE have already surveyed Woman, and shewed you what she is both in her Virgin and her married State, in which we find her going on progressively in Evil; that is, from bad to worse: And can we think she should
be

be better in her Widowhood, when Heaven, in Mercy to the poor VVretch that married her, took him from such a Plague as he could bear no longer ? For one to think, at this wild Rate, wou'd even be as ridiculous, as to believe one that has learned his Grammar, has made no greater Progress in his Learning, than he that has but newly entered into his Accidence. No, VVidows (at least as they are now a-days) are come to that Perfection in the Art of VVickedness, that the next Step they take, is to become incarnate Devils, for there's no Creature else that can come near 'em. Hence, as they grow older, instead of growing better, they grow worse ; and in their latter End turn VVitches, and make a Compact with the Devil : For there are more old VVidows that turn VVitches, than of any other sort whatsoever.

But you will say, what is it that makes a Widow such a formidable Creature ?

I answer, she is so in several Respects : First, As she is a Woman, a Daughter of Eve : Secondly, As she has been a Wife, and so a Plague to a Husband al-

ready, if not breaking of his Heart: Thirdly, Because a Man of all Evils, ought to choose the least, but, he that chooses a Widow, chooses the greatest: For having been a Wife before, she knows the better how to plague a Husband; and will not fail to put her Knowledge into Practice; and therefore Woe be to that Man that marrieth a VVidow, for he will find her the Cause of a Thousand Woes! I know that which tempts a Man to make such a Bargain, is the Hopes of Riches; in which 'tis ten to one if he deceives not himself: For how many of them are there that make a fair Show, when they are worth nothing; thinking thereby to mend their Fortunes be a second Husband; while he perhaps designing the same thing, they both are thereby betray'd to Beggary and VVant. I knew a Widow that when her Husband died, expended above forty Pounds upon his Funeral, and that for no other Reason but because she should be thought to be very Rich, (tho' she was worse than nothing) that so she might advance her self by marrying again; which without such a Piece of Ostentation she never

never could have done. But we'll suppose for once, that thou dost meet with a rich Widow, yet wilt thou thereby but increase thy Misery, and make thy self even poorer than before: For if at any time thou spendest ought extraordinary, she'll presently upbraid thee that thou spendest freely of another's getting, and bid thee spend thy own, and not to lavish out that which she brought thee: And then if on the contrary, thou shewest thyself sparing, she'll tell thee that she won't be pinched so, of that which is her own. If thou shewest thyself merry in her Company, she'll tell thee thou mayest well be merry, now thou hast got a Wife that will maintain thee. And yet if thou appearest sad, she'll say it is because thou can'st not bury her; and then be free to lavish what she brought thee at thy Pleasure. Besides, a Widow will be continually on all Occasions twitting of thee with her former Husband; unless thy better Fortune cause thee to meet with one whose first was hanged: Else she'll be telling thee her other Husband was more kind and would do this and that, and t'other Thing, but thou

art good for nothing. For Widows are so forward, stubborn, and waspish, that it will be next to impossible to break them of their Wills. And though some Men of a robust Temper may think to make her good by Stripes, yet they will but lose their Labour, for they may as well undertake to wash the Blackamoor white: For if thou usest Blows, thou mayest sooner kill her than cure her. I have read of one who having married with a Widow; and she being extremely given to call hard Names (as they all generally are, he, to prevent her, and go the shortest VVay to work, made no more ado but cut the Tongue out of her Head; and yet even this cou'dn't work a thoro' Cure, for ever after she would bid him be hanged by Signs, making the Picture of the Gallows with her Fingers to him.

A few more of the good Qualities of a Widow, and I have done: If thou marriest a VVidow, thou can't expect nothing but to be ingulph'd in Misery and Ruin: For all those Villanies, that she had been practising in a married State, she refines in the Time of her VVidowhood, that

that she may be the better provided with her hellish Artillery to torment her second Husband: And well may it be called Tormenting, for he, that has her, can never expect a quiet Hour: If at any Time he chance to dine from home, she'll bid him go and sup with his VVhores abroad. If he goes abroad, and spends any thing before he comes home, she salutes him thus: *A Beggar I found thee, and a Beggar thou intend'st to leave me, I see by thy prodigal Expences.* And yet, if on the other Hand, thou stayest always at Home, then she will upbraid thee, that thou hast got a Wife that is able to maintain thee in Idleness. If at the Table, thou biddest her carve for herself where she likes best, she will tell thee in a taunting Manner; *Well, I see what I have brought myself to; I had a Husband once that would have carved for me; but now it seems I must help myself, or else starve.* But if thou carvest her the best Morsel on the Table, she'll take it perhaps with a Frump, and tell thee, *she had a Husband once that would have let her cut where she liked best herself.* Thus every thing is taken by the wrong Handle, so that the Devil himself can't please her.

Thus

Thus if thou comest in, disposed to be merry, and treatest her with fair Words, all thou wilt get by't, will be to be called *dissembling Hypocrite*, and telling thee, *Tho' thou speakest her fair with thy Tongue, yet thou hast left thy Heart with thy Whores abroad*. But if you come in, in a serious thinking Temper, then she will say, *Now you are at home, you are as dull as an old Cat; but you can be merry enough abroad with your Whores*. Thus they will never be pleased, and are well neither full or fasting; for they will neither go to Church, nor stay at Home.

But perhaps you will say, these are very ill Qualities, but they are the ill Qualities of VVives, but not of VVidows; for when they are married again they are no VVidows.

I answer, that which I have chiefly insisted on, under the last Head, is of such VVidows as are made VVives of again; and by their having been VVidows makes the worst of Wives. For he that marries a Maid has a Chance for't, I mean to make her a good Wife; but he that marries a VVidow may assure himself at the best, he'll have but a bad Bargain

gain of it : For their having been Widows makes them the worse VVives afterwards. And if they continue Widows and never marry more, their Wick- edness is so much the greater ; for then they'll either turn *covetous Muckworms*, or *Cheats* ; or else *Bawds* or *Witches* : For of *covetous Muckworms* there are so many In- stances, that I could almost fill a Volume with them : But one shall serve in par- ticular, she being, as for these Kind of Cattle, *instar omnia*. She lives within a Mile of an *Oak*, and of an *Abbey* too ; but I don't say 'tis *Westminster. abbey* ; she is indeed a Widow, but *not a Widow in- deed*, in the Apostle's Sense ; for she is the very Abstract and Epitome of Avarice, so very covetous, she'd think it a Piece of Prodigality to fling away the Drop- pings of her Nose ; and tho' her Bags groan to see the Light, and her Body's swelled to the Bigness of a Tun, yet she thinks all she has too little. She counts it so great a Sin to give any Thing away, that she may challenge all the World to prove she ever did one Deed of Charity. Nay, when her own Child's Husband begged of her to lend him Money but to
get

get his Harvest in, she rather chose to let his Hay and Corn rot on the Ground, than lend him any Thing to get it in. Nor is it any Wonder she should refuse to assist others, when she never did any Thing yet herself.

*Gold is the only God she does adore,
And all her Hopes are hidden in her Store;
Shou'd any be so kind to steal her Pelf, (self-
She'd soon do one good Deed, that's hang her-*

So much for a Covetous Widow.

The Cheating Widow is just such another: For 'tis Avarice and Covetousness that puts her upon cheating. How many are there that will sell all they have for twenty Shillings, though perhaps 'tis worth an Hundred Pounds, but that is only under a Colour, that they may swear 'emselfes not worth five Pounds, and thereby Sequester, and so pay no Body, but may keep all themselves; by which means they cheat their Husband's Creditors of their Money, and their own Souls of Heaven. Nay, some won't stick to cheat their own Children of the Portions their Father left 'em, that they may

may put themselves off with greater Advantage; and count it no Cheat at all to give out themselves worth a Thousand Pounds, when perhaps they are two or three hundred Pounds worle than nothing; or if indeed they should be worth any thing, they'll make it away so before Marriage, that their Husbands can't meddle with it. I have heard of a Jolly young and rich Widow, that wouldn't marry one that courted her, unless he gave her a Bond not to meddle with any thing that was hers; which the Gentleman readily complied withal. So married they were. When they were in Bed, the Brisk Widow that was, expected her Husband should have given her due Benevolence; but he had so much Command over himself, that he stirr'd all Night no more than a Log, to the great Mortification of his Bride, who began to doubt whether she had married a Man or no; however for that Night she said nothing. But the next Night she was resolv'd to be better satisfy'd about the Premises, and so laying her Hand over him, began to search out the Matter, and finding *Bayard* in the Stable, and all Things well,

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well, admired what the Matter was. In the mean time the poor Gentleman sigh'd and sobbed most sadly; at which she asked him what he ailed? Ah! my Dear, said he, with a languishing Tongue, I ail enough, for! I find I have utterly undone my self: Marry, good for bad, said she, Prithce my Dear, let me know what it is; for if I can help it, to be sure I will. Why, said he, tho' you are a very beautiful and lovely Person, yet I have foolishly gone and given a Bond upon the Forfeiture of Two Thousand Pounds not to meddle with any Thing of yours: So that if I offer to perform those Rights which as your Husband I ought, I shall forfeit my Bond. And it is so, said she? Is that the Reason that you lay so still last Night? The only Reason, said he, I'll assure you. With that she presently gets out of Bed, and goes into her Closet, and takes the Bond and gives it to her Husband, saying, Here, my dear Love, pray take the Bond, and tear it all to Pieces; for it shall never more make any Difference betwixt us. And he having perused the Bond, and knowing 'twas the same, immediately cancelled it, and then proceeded to do the Office of a Husband; for now all her

venged, even to that Degree, that the denying them an Alms is a sufficient Ground to seek the Death of those that so deny them. But these being such as have solemnly sold themselves to the Devil, I have nothing more to say to them.

The Conclusion.

THUS I have survey'd some of the foul Actions of the fair Sex, and find them all contaminated by the Sin of their Great Grandmother with Vice and Wickedness: They are bad while they are Maids, worse when they are Wives, and worst of all when they are Widows: And therefore it concerns all wise Men to have a special Care how they have to do with them. But since there is no other way of encreasing the World (lawfully) but by the Conjunction of Man and Woman, and that there is an Inclination planted by Nature in all Men and Women for that End, let none be so adventurous as to go after strange Women; as he would escape Ruin both here and hereafter: For, *a whorish Woman is a deep Ditch,*

Ditch, and they that are abhorred of the LORD, shall fall therein. And when a Man has married and got Children; if Providence be so kind as to release him from his Bondage, never let him become a Slave again, by marrying a second time. For if we may believe an old Story among the *Romanists*, such are in a very deplorable Condition. The Story is this: Some honest well-minded Fellows travelling to Heaven, when they came to Heaven-gate, knocked for Admittance; St. Peter, (whom they will needs have to be the Porter) asked hastily who was there? The Reply was, A poor Sinner. Oh, a Sinner, said the grave Saint, hast thou been in Purgatory? Yes, quoth the Sinner, for I married a Wife that was so great a Shrew, she made me weary of my Life. Whereupon he was let in. Another of his Companions hearing what past, and hearing how well his Comrade sped, as soon as the Door was shut again, knocked in like manner, and being demanded the same Question, whether he had been in Purgatory? Answered, Yes, for he had been married to two Shrews: Hast thou so, quoth honest Peter

then get thee gone to the other State; for here is no Rooms for Fools. A Man may pity an honest Goose-cap that is ensnared by a Woman once; but to be twice in Purgatory, 'tis as bad as Hell.

T H E

Character and Excellency

O F A

Good Woman.

AFTER what I have said in the foregoing Discourse of Women in General, and of the many Sorts of Lewd and Vicious Women; methinks I hear some say, *And will you then grant that there are any good and virtuous Women? If so, how can it consist with what you have said before?*

I answer, Very well, nor is there any Inconsistency at all therein: I have there treated of Women, of all Women, as corrupted by Nature, and fallen from their primitive Integrity in our first Parents; and so all Women are bad: But here I intend to treat of such of them as are renewed by Grace: And in this renewed State of theirs, there is no Creature under Heaven that comes nearer to the Nature of the Holy Angels, than a truly good and virtuous Woman; whose Excellencies are so many, and so great, that they exceed all Comparison. And that you may not think I speak without Book, I will quote a Divine Author for it, Prov. 31. 10. *Who can find a Virtuous Woman? For her Price is above Rubies:* Rubies are very precious Jewels, but they bear no Comparison to a *Virtuous Woman*. Rubies are scarce Jewels, nor is it every one that gets 'em; and so are good and Virtuous Women too, so scarce that they fall but to a few Mens Shares; and happy are they that get 'em. But as Rubies are not only prized for their Scarcity, but for their intrinsick Value and real Worth, so are Women also. I confess

ness they ought to be the more priz'd, for being scarce; but it is their intrinsic worth that causes such a Value to be set upon them. Houses and Riches come often by Inheritance, and so are attain'd without any Labour or Industry of a Man's own: But so is not a virtuous Woman, or a good and prudent Wife, which is the same thing; for *Solomon* tells us, a prudent Wife is of the LORD, *Prov.* 19. 14. And in *Prov.* 18. 22. He not only tells us, that he that findeth such a Wife, findeth a good Thing; but he that finds her, obtains Favour of the LORD. These Scriptures do sufficiently shew, 1. That there are Virtuous Women, and Good Wives. 2. That they are very scarce and rare. 3. That those that find them, obtain Favour of the LORD.

And now let me shew you the Properties of those Excellent Persons, I mean Good Women: And set before you what it is that makes up their Character.

1. They are such as fear the LORD, and it is their having the Fear of the LORD, and walking in his Fear; that makes

makes them worthy of Praise. They may be beautiful, and yet deserve no Praise ; because, though their Faces be fair, their Souls may be foul ; their outward Beauty may cause them to obtain Favour with Men ; but it is their inward Piety, and the Purity of their Souls, that renders them amiable in the Sight of G O D : For the wise Man tells us ; *That Favour is deceitful, and Beauty is vain, but the Woman that feareth the L O R D, she shall be praised :* For this only Fear of G O D runs through all the Actions of her Life, and is that precious Ointment that gives every Thing she does a sweet Perfume. But,

2. *The Heart of her Husband doth safely trust in her, so that he shall have no need of Spoil ; nor no fear of it neither :* For she manages all her domestical Affairs with such an admirable Prudence and Conduct, that nothing of his Substance can be wasted, nor no Damage accrue to her Husband, while she has the Over-sight of his Affairs : And therefore tho' his Occasions may call him often abroad, yet he is sure that all Things go well at home ; for like a wise VWoman, she orders her Affairs

Affairswith Discretion. Suppose a Man's Business calls him from home for Days, and VWeeks, and Months, yet he has no aking Heart, nor no distracting Fears of what becomes of Matters at Home; he has left his VVife behind him, and he knows her VVisdom and her Prudence; and therefore his Heart doth fully trust in her; being confident that while he is managing Affairs abroad, she will be sure to take Care at home.

3. *She will do him Good, and not Evil all the Days of his Life:* This is that which makes the Heart of her Husband so safely to trust in her, because he knows that whatever she does, it is all for his Good: All her Contrivance and all her Designs are how to advance her Husband, and order every thing for his Advantage: For she knows that in her Husband's Good consists her own, and so she acts accordingly.

4. *She seeketh Wool and Flax, and worketh willingly with her Hands:* She is not only for talking, but for doing: Not for setting others to work only, but for putting her own Hands to it. There are many that will be forward enough to Command o-
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thers to Work, but don't care to meddle with it themselves; or if they do, 'tis with a great deal of grumbling, just as if they were made Slaves on; but a good Woman will work [willingly] with her Hands. And if she has no Wool nor Flax in the House, she'll procure it, for she seeketh Wool and Flax; and therefore *She is like the Merchant Ship, she bringeth her Food from afar*: She is not one that looks every thing should drop into her Mouth; but she looks after it, and uses Industry and Diligence to procure it.

5. *She riseth while it is yet Night, and giveth Meat to her Household, and a Portion to her Maidens.* She does not call up her Servants to work, and lie lazing a Bed herself; No, she rises, while it is yet Night; and when she is up, it is her Care and Business to see that her Servants of either Sex have that which is proper for them: And therefore *she gives Meat to her Household, and a Portion to her Maidens,* and then sets them about their Business. For as she don't herself, so neither will she suffer her Servants to eat the Bread of Idleness.

6. *She*

6. *She considereth a Field, and buyeth it ; with the Fruit of her Hands she planteth a Vineyard.* She is not one that does Things Hand over Head ; but first considers what she has to do : She buy's a Field, but she first considers what it may be worth, whether it lies convenient for her, and what Use to put it to ; and thus *she orders her Affairs with Discretion.* And when she has bought it ; she lets it not lie Fallow ; she plants it with Vines, and makes a Vineyard of it ; and that too with those Plants that are of her own Growth. And when she has done this, she sells the Product of it, and can commend it, because *she perceives her Merchandize is good :* And this she does constantly, for *her Candle goes not out by Night.*

7. *She setteth her Hands to the Spindle, and her Hands hold the Distaff.* We had an Account before that she worked willingly with her Hands, and here we see what Work it was ; she sets her Hands to the Spindle, and her Hands hold the Distaff : She is one that does not spend her Time in Gossipping, but in Working ; not in going to Plays, but in Spinning her Wool and Flax. She did not
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only command her Maidens to work, but she worked with them, which was both an Encouragement to them, and an Advantage to her.

8. *She stretcheth forth her Hands to the Poor; yea she reacheth out her Hands to the Needy.* She does not take all that Care, nor spend all her Time, nor lay out herself with so much Industry, to lay it out upon her Back, nor on her Belly neither: No, she has better Purposes in her Eye; nor does she hoard it up in her Chest, like a covetous Wretch to let her Bags lie rusting there; but it is to do good with, to relieve the Poor and the Needy, and those which are in Distress and Want, and they shall be sure to have it: She is not for VVorks of Ostentation, but for Works of Charity. She knows 'tis the Blessing of the L O R D makes rich, and therefore her Riches shall be at God's Disposal, and the Poor shall be served in the first Place. She is as ready to stretch out her Hands to them, if they be truly Needy, as she is to put her Hands to the Distaff; and she is willing to take Pains, that she may have wherewith to do good: For *she is*

not afraid of the Snow for her Household, for all her Household are cloathed in Scarlet: She takes care for her Household, that they shall want neither Food nor Raiment, and that of the best Sort too, for all her Household are cloath'd in Scarlet: She will let others see by the Cloathing of her Servants, to whom they belong; and what the Fruits of Industry and good Huswifery are: And as the Proverb says, *Win Gold and wear it*; so does she; For she makes herself Covering of Tapestry; her Cloathing is Silk and Purple. But both her own Cloathing and that of her Servants too, is that of her own making: She maketh herself Covering of Tapstery: She does not lavishly lay out her Money for fine Cloaths, it is her own Manufacture she Encourages.

9. She has a special Regard in all she does, to the Honour and Reputation of her Husband: For her Husband is known in the Gates, when he sitteth among the Elders of the Land: He is noted and renowned for the Worth and Prudence of his Wife: For she does all with not only that Wisdom and Prudence, but with that Modesty and Humbleness of Spirit, that
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whatever she does, the Reputation of it redounds upon her Husband. If it be well done, and it appears to others as if done by his Order: But if any Thing seems not to be so well done as it ought to be, tho' perhaps by the Neglect of her Husband, she is willing to take the Blame of that upon herself: She is none of those proud and haughty Dames that attribute whatever is well done to themselves, and will not allow their Husbands that just Praise that is due to their Merit: Thus if a Man thrives in the VVorld, then his VVife boasts it is thro' her prudent Management, and looking after Things at home: But if he goes backward, then it is his own Fault, says his VVife; tho' perhaps it is her Prodigality and VVastefulness at home. But the truly good Woman is quite another Thing: She thinks her Honour consists in her Husband's being honoured.

10. She is one that is willing to work, and willingly to get, as well as her Husband, *For she maketh fine Linnen and selleth it*: Nor does she think it any Dishonour to her to work with her own Hands, nor to sell it, when she has done. It

It is reported of Queen *Catharine*, Wife to King *Henry VIII.* that when he sent two Cardinals with a Messuage to her, they found her with a Skain of red Silk about her Neck, being hard at Work with her Maidens. And *Q. Anna Bullen* kept her Maids, and all that were about her, so busied in sewing Work, that there was never seen any Idleness amongst them.

1. She is one that not only Cloaths her Body with *Silk and Purple*, but her Mind with *Honour and Strength*: She is not one that is well habited, but ill mannered; but she is inwardly decked with Virtue and Goodness, and such Spiritual Attire as renders her glorious in the Eyes of God and Angels: So that of her it may be said, *The Joy of the Lord is her Strength*, and that makes her fearless of any future Events.

12. *She is one that openeth her Mouth with Wisdom.* She is not always talking and prating as the Generality of Women are; no, her Mouth is not always open, but for the most part shut, and when she sees Occasion to open it, it is with Wisdom: Her Words are but few, always agreeable

ble to Truth, and very weighty, as proceeding from a profound Judgment, and serious Consideration ; and not as most Women do speak what comes uppermost let it be never so Vain and Foolish : No, a virtuous Woman is quite another thing, the whole Stream and Current of her Discourse tends to VVisdom and Kindness ; that is, to the Duties either of Piety or Charity. This was the Practice of Christian Women in Primitive Times ; and which therefore *Tatianus* calls Christian Philosophers, affirming that the very Virgins and Maidens as they were at work in their VVool, would be discoursing of the Word of God. But again.

13. A good Woman does not only open her Mouth with Wisdom, but in her Tongue is the Law of Kindness : That is, she is not one that like churlish *Nabal*, one knows not how to speak to ; she does not give harsh and controlling Language to them that come to her to desire a supply of their Wants, which cuts poor Creatures to the Heart, and wounds more than a bare Denial ; but she speaks kindly to them with her Tongue, and relieves 'em with her Hands : Her Tongue

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is always employ'd in kind and healing Offices. Like Queen *Eleanor* the Wife of King *Edward* I. who being wounded in *Palestine* by the poison'd Knife of an *Assafine*, she daily licked his wrinkling Wounds with her Tongue, whilst he was asleep, and thereby extracted all the Poyson out, whereby he was perfectly recovered, and yet she herself received no Hurt: So soveraign a Remedy is a Wife's Tongue, when there is in it this Law of Kindness.

14. She is one that has always a regard to her domestical Affairs: For whatever Business she has abroad, that does not hinder her from *looking well to the Ways of her Household*: She lets not Things go at Rack and Manger there; She has an Oar in every Boat, and Eye in every Business; She looks into the Carriage and Behaviour of her Children and Servants, and sees that they are conformable first to the Word of God, and then to the Rules of Decency and Order: She overlooks her whole Family, and sees that they are industrious in their Business, not given to Idleness, nor vain in foolish Plays and Pastimes; but that their Conversation be such as becometh Godliness. 15. She

15. She is one that eateth not the Bread of Idleness; She earns it before she eats it; For, as Aristotle tells us, (*lib. 1.*) *σιδεπλιν* or Laboriousness is ever commendable in a VWoman, and is a Companion of Temperance and Chastity, which is preserved by it: And the Apostle Paul tells Timothy, Tim. 1. ver. 1. that when VWomen learn to be idle, (which is a Thing the most easily learned of any Thing) then they turn Tatlers and Busi-bodies; and therefore as Idleness is the Seed of Talkativeness, so Labour and Pains-taking is a singular Help against it. And this was exemplified in K. Henry the Eighth's first VVife, Queen Catharine who was not more busy in her Calling, than prudent in her Carriage.

16. A good Wife, and a good Woman, is one that takes that care in the Education of her Children, that, as they grow up to Years of Discretion, they rise up and call her Blessed: That is, They are so sensible of what they owe her for her pious Instructions, and good Education of 'em, that they both bless her, and bless God for her, that ever they were born of her, and had such a Mother; whose Care was not so much to prink 'em up fine, and teach 'em to be proud, to dance and play upon the Musick, and send 'em to the Play-house that they may learn 'em the Breeding of the Town, for that's the Way to learn 'em to be Whores, but her Care was to instruct 'em in the Fear

of the Lord, as knowing that to be the beginning of Wisdom; and that to depart from Evil shews good Understanding: She puts 'em upon reading of the Holy Scriptures, and making Conscience of serving God, and worshipping Him, and that both in their Closets, and publicly in the Congregation, at the Hours of Prayer. She inculcates into 'em the Worth of their Immortal Souls, and that if they get the whole World, and yet lose their own Souls, they would be infinite Losers by the Bargain. She learns 'em also all those Accomplishments that are useful and valuable, but none that tend to the Encouragement of Idleness and ill Manners.

17. A good Wife has not only the Blessing of her Children, but *the Praise of her Husband*: And he praiseth her, not without Reason, for he knows her to be a good Wife, as well as her Children do to be a good Mother, and her Servants to be a good Mistress: For she so fills up every Relation with a becoming and suitable Duty; that none has cause to complain, but all to praise. But the Husband being the Master of the Family, he does it in the Name of all the rest; for to be sure in a well governed Family, when he is well pleased, all the rest are so. And indeed the Praise he gives her, is according to the Greatness of her Merit; For he tells her, *Many Daughters have done virtuously, but thou excellest 'em all*. This is great Praise,

Praise; and very true. But here I would note. That in the Original it may be rendered, *many Daughters have gotten Riches, but thou excellest 'em all.* 'Tis an easy matter for a rich Man to have a rich Wife; but a Virtuous, Religious, and Godly Wife, and one that will mind her Family, besides, is not so easily come by. And therefore (to conclude her Character.)

18. In the last Place, *a good Wife, and a good Woman, is one that is adorn'd both with Piety and Prudence; with Godliness, Diligence, Industry and Foresight; and illustrate the latter, by the Practice of the former.* She first performs her Duty to God, and that prepares her to do it the better to her Husband and her Family. 'Tis Piety that is the brightest Gem in a Woman's Crown, without which, she can do nothing well; nor be neither a good Wife, nor a good Woman.

And thus I have given you the Particulars that make up her Character. And such a one must needs be worthy of Praise; for though Favour be deceitful, and Beauty be vain, yet a *Woman that feareth the Lord, she shall be praised.* Prov. xxxi. 30.

But methinks I hear some saying, *If this be the Character of a good Woman, where shall we find her?* She is as rare to meet with, as a black Swan: And I am afraid a Man may travel a great Way in quest of such a Woman, and lose his Labour after

after all. And therefore I hope you will abate 12 at least of your 18 Particulars, or else you will send us on a Fool's Errand; that is, to seek for what we shall never find.

I answer, 1. That good Women are very scarce, I grant, and that's sufficient to justify what I have written in the first Part of this Book. But 2. I am far from being of the Mind of the Objector; for there are several good Women that come up to every Particular of this Character: And tho' I could name many, yet Duty and good Manners bid me first of all to instance in the Paragon of the World, the Glory of the Female Sex, and wonder of Woman kind, the most Illustrious Q. ANNE; whose exemplary Piety towards God, and conjugal Affection to the Prince her Husband, and Care for all her People of all Ranks and Conditions, of all Professions and Denominations, and her Pity and Compassion to the afflicted in general, shine forth to the whole World with so resplendent a Lustre, that of her it may be said in a most superlative Degree. That tho' many Daughters have done virtuously, yet she does excel 'em all.

But tho' Q. ANNE be an illustrious Instance of a virtuous Woman, yet she is not the only Instance, there are many other Daughters that have done virtuously besides herself. Who tho' not in so exalted a Sphere, yet shine with an equal Brightness in the Orb of Piety and Virtue. And had we leisure to search the Annals of

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Antiquity, we could soon furnish out a little Army of illustrious Heroines, who have been honour'd for their exemplary Faith, Piety, Holiness, and other Divine Virtues, both by Men and Angels; nay, which is far more, have been highly favoured by God himself. Such was the blessed Virgin Mary, as the Angel Gabriel declared to her, when sent by the Almighty to acquaint her, that she should be the Mother of the holy Child Jesus. And of her Cousin Elizabeth, it is said, she lived with her Husband Zacharias, in all the Commandments and Ordinances of the LORD blameless. But the time would fail me, should I set down all the renowned Worthies which the inspir'd Writings give us an Account of, that were of the Female Sex, as Sarah, Rebecca, Rachel and Leah; of which two last it is said, *They built up the House of Israel*. How famous is Deborah, that judg'd Israel, and Jael the Wife of Heber, that so courageously rid the World of a Tyrant; and Hannah the Mother of Samuel, who both ask'd a Son of the Lord, and devoted him to his Service? How prudent a Woman was Abigail, once the Wife of churlish Nabal, but afterwards of K. David? What shall I say of Q. Hester, and Judith, that deliver'd her Country by the Death of Holofernes; and of innumerable others, which time would fail me to infer? It was some of these good and virtuous Women, that ministr'd of their Substance to our blessed Lord, whilst
Men

Men were his Betrayers and Murderers : And it was to a VWoman that our blessed Lord first of all appear'd after his Resurrection. And the blessed Spouse of *Christ*, for whom he died, to wash her from her Sins in his own Blood, is represented to us under the Notion of a Woman.

But to conclude : That there are virtuous VWomen, such as are able to come up to the Character that I have given of them; I have abundantly made out : And that these virtuous VWomen, though many, as considered in themselves, yet, with respect to the whole Sex in general, are but very few ; and therefore happy is he that lights on one of 'em. So that of VWomen in general, I may safely conclude that they are like *Jeremiah's* two Baskets of Figs ; they that were good, were very good, and they that were bad, were so very bad, that they were good for nothing : And this is exactly the Case of VWomen in general : Some (though but few) there are that are good ; and they are very good , the Blessings of the Places where they are, and of the Times in which they live ; and the Scarcity of them renders their Goodness the more conspicuous. But all the rest are bad, and they are so very bad, that they are a Plague to all that have to do with them, and are indeed good for nothing.

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